

The Priest

Edited By Priests For Priests



December, 1958

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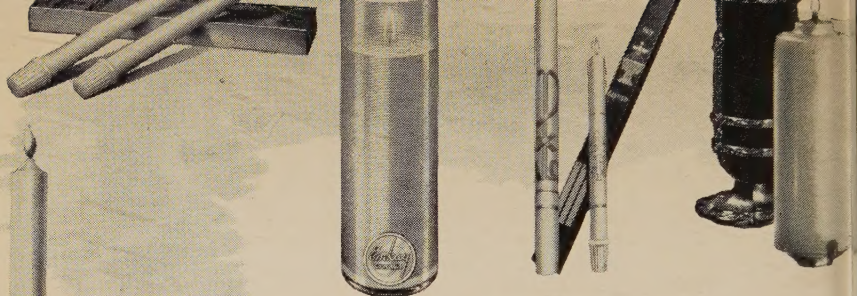
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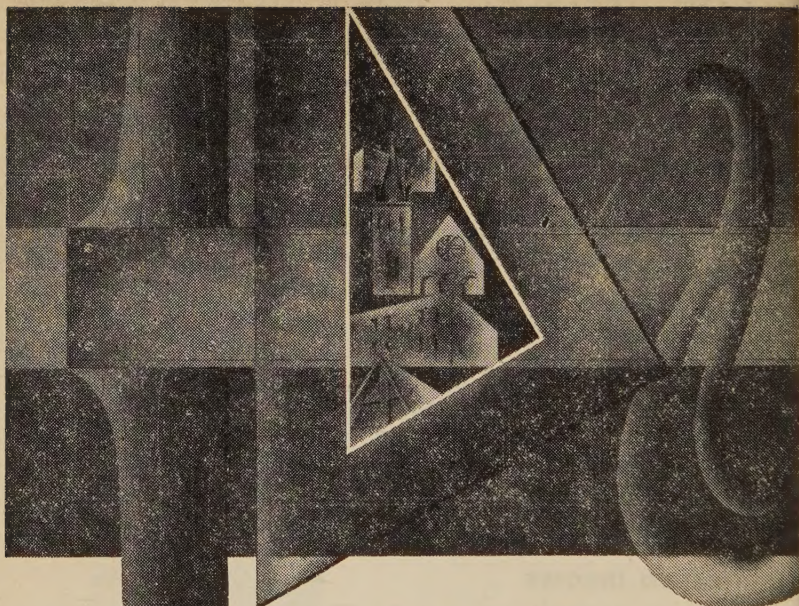
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Woodruff on Brussels

THOSE readers who followed the controversy over the United States exhibition at the World Fair in Brussels will be interested in Douglas Woodruff as an impartial observer. An Englishman, Mr. Woodruff edits the London *Tablet*.

As we recall it several months after the fact, Mr. Eisenhower had got annoyed at the criticisms of some Congressman, so he sent a personal emissary to see and observe. The emissary's report reassured Mr. Eisenhower.

Herewith Mr. Woodruff:

"By contrast with the Russians, the Americans seem to have determined that they would not be heavily industrial, but would strike the note that men work to live, not vice versa, and the emphasis on freedom begins with an exhibition of the kind of ultra-modern pictures that are brought into existence by physical violence, by squirting on the paint and rolling a bicycle tyre on a canvass, or simply by painting the canvas black with faintly perceptible brown squares. This bewilders the European bourgeoisie, and they are equally at a loss when they find in the next few bays what is called 'folk art,' portraits of mid-

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dle class families of a hundred years ago, in primary colours, like the illustrations of old-fashioned children's books. I should guess that there had been an immense tug-of-war over the art to be displayed, and that the ultra-moderns had won, sealing their victory by dubbing the conventional paintings as folk art. (The original sketches of Mickey Mouse are not involved in this, and have their honorable place apart.)"

OUR diocese has the custom of daily High Masses and each morning as we plant our feet more or less firmly on the floor at

the stroke of the Angelus, we reflect on the chain of developments that makes a man face his public at 6:30 in the morning with the necessity of intoning florid chants in a clear, ringing voice.

But however low our own vitality may be at that strange hour, we know that our organist has been up 30 minutes earlier. We have only to step through a door from our downstairs hall into the sacristy. But she must travel on a streetcar through the early morning darkness before she arrives at the church.

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"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

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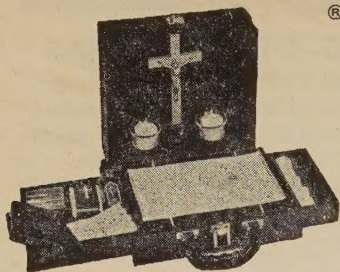
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Church Support

IN his article "Should We Run A Bazaar?" in this present issue, Father Meehan pays a high tribute to the annual Church Support edition of OUR SUNDAY VISITOR. The next such edition will be published January 4, 1959. Pastors are urged to enter their orders as soon as possible. They are free to order as many as they can use, independently of their regular bundle order. It comes wholesale at 3c per copy.

Many pastors place a copy gratis in the hands of each parishioner. Its reaction on Father Meehan as described in his article is typical.

Priests Duped By Reds

WE have already received several copies in pamphlet form of an address on "Communism in Our Churches" delivered by that final authority on infiltration, Dr. J. B. Matthews, on March 22, 1958 in the Bible Presbyterian Church, Collingswood, N.J. This pamphlet is evidently being given wide circulation.

In the course of his address, Dr. Matthews said he has the names of 8,673 preachers suckered into joining fronts, signing petitions, or otherwise serving as catspaws for the Reds. Not all of them were innocents, of course.

The comparable number of rabbis comes to 353, approximately

14% of all the rabbis in the country.

Of the 8,673 Protestant preachers he spoke of, 2,131 were Methodists; 1,439 were Protestant Episcopal; and 626 were Presbyterian, U.S.A.

Following publication of his now celebrated article on the subject in the American Mercury back in 1953, he says he received several thousand letters and telegrams.

"The commonest complaint of my correspondents was that I had not mentioned Catholics and Jews in the article. There were broad hints that I was afraid to do so.

"As a matter of fact," he continues, "I have written and spoken on the subject of the Communist infiltration of the Catholic priesthood."

(Well, he must have written very little and spoken in a very low tone of voice, for the staff of OUR SUNDAY VISITOR keeps very close to such things through their readership, and never have heard of any such writings and speeches on the part of Dr. Matthews.)

But to continue with Dr. Matthews: "The Catholic priests who have been affiliated with Communist-front organizations are negligible in number, but they prove that priests are not absolutely immune to the wiles of the Communist apparatus, but the large majority of these have had only one affiliation."

Oxnam, An Informer

He then goes on to tell how, when Methodist Bishop G. Bromley Oxnam (who apparently made a career of being duped by the Reds) was confronted by the

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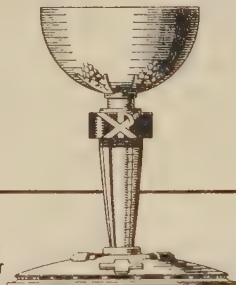
Velde Committee with the fact that he had been a sponsor of the National Committee to Abolish the Poll Tax, cited by the Committee as a Communist front, he called attention to the fact that one of our Archbishops had also been a sponsor of this Communist outfit. This Archbishop was also listed as a member of the council of the Southern Conference for Human Welfare, cited by the House Committee as a Communist front. However, as Dr. Matthews wryly observes, the fact of this Archbishop's connection with the National Committee to Abolish the Poll Tax was not a part of the House Committee's record until the testimony of Bishop G. Bromley Oxnam placed it there. This means, as Dr. Matthews points

out, that Bishop Oxnam became an informer!

"I have not forgotten," he continues, "that the first smear book on the Dies Committee was written by Father August Raymond Ogden and published by the Catholic University of America."

And that concludes his remarks on the Catholic priesthood — less than half a page in a pamphlet of 23 pages.

Of course, it is so easy for people in our position to be victimized. One cannot be too careful. And then even among ourselves there are some who sense the all too human itch for recognition, to stand to the fore. Remember the phony Committee of Catholics for Human Rights which



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flourished about ten years ago? Despite the sonorous name of the outfit, no one could get an official condemnation of one single Soviet atrocity out of them. And yet, going against stentorian warnings of the late Archbishop Molloy's Brooklyn Tablet, many a high-placed Catholic Churchman clambered up on this particular bandwagon — which turned out eventually to be red all over. And, oddly, it was two socialist papers that backed up The Tablet and proved Pat Scanlon's contention.

The Call looked into the matter and revealed that Prof. Emmanuel Chapman, since deceased but at that time executive director of the outfit, was a fellow-traveler, and the New Leader identified him with seven Communist front groups.

Want Ads

FATHER Regis Hickey, O.S.B. of St. Benedict's Abbey, Atchison, Kansas, asks if anyone knows where he can find a French-English aid for confessors — French on one side, English on the other.

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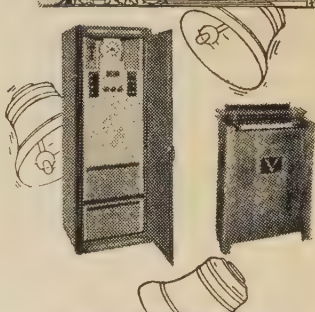
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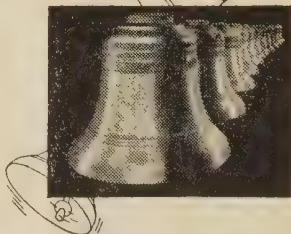
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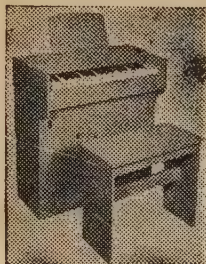
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 given a savage chewing out over
 some trifle by his irascible pastor.
 The old gentleman had paused
 dramatically, expecting some com-
 ment from the younger priest —
 and there was none.

"Well, Father," he said finally,
 "what's your opinion? what do you
 think?"

"I think, Father," said the young
 priest with ever so much unction,
 "I think that you need help. Let
 me find you a good psychiatrist."

* * *

We have long debated methods
 of receiving a tantrum on the tele-
 phone. One former pastor of ours
 used to lay down the receiver and
 go about his business. Inevitably,
 the caller would realize that she
 was bleating into the breeze —
 but at the same time, the line was
 kept tied up against a return call.

But we have found that the bet-
 ter method by far is simply to sit
 out the first torrent of abuse
 and then, when the caller stops for
 wind, cut in politely with "Ex-
 cuse me, but I was called away for
 a moment. Would you kindly re-
 peat what you have just said?"

* * *

To keep parlor calls moving at
 a brisk pace, it is desirable that
 the chairs have hard seats and
 stiff backs. Experience has devel-
 oped that a soft chair on the wrong
 side of the desk is fatal.

It has even been suggested that
 the front legs of the chairs be
 shortened a half inch or so. The
 pressure on the instep needed for
 bracing will keep useless conver-
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usually, this occurs over the entire body."

IN *The Day Christ Died*, Jim Bishop speaks of Our Lord's bloody sweat as follows:

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* * *

We are advised that the "Guide For Parents of Catholic Youth," mentioned here in September, sells at fifty cents for a single copy, forty cents each in orders of ten or more. Address

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New Secular Institute

A GROUP of lay people have written us that they are in the midst of trying to form a secular institute to be centered at Little Rock, Arkansas, under the patronage of His Excellency, Bishop Fletcher, and asked us to bring it to the attention of our readers who might possibly be able to direct candidates to them.

The new institute, known as The Daughters of the Paraclete, will meet a pressing need in this mission territory. There are chil-

dren in the Ozarks and elsewhere who have never seen a Catholic school or, for that matter, even a Sister. For such as these the Daughters of the Paraclete will organize instruction classes and vacation schools. It is noteworthy that nurses, office workers and others, also, will find abundant outlet for their abilities in the organization-to-be.

As our readers already know from earlier articles in THE PRIEST, secular institutes have come into more and more favor in our time and seem clearly to be



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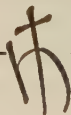
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suited to present needs under the direction of God's Providence. Members of such societies have the same goal as members of religious communities, and often the same work. But in general the former have more freedom of action and greater, as well as more intimate, contact with the world. They may not wear a religious habit, though a uniform dress is not forbidden. Their constitutions do not impose community life on them by law, though common life is allowed. They may be sent alone or with a single companion to work in distant places. Since the vows are private, dispensation from them is obtained from the confessor, and is accompanied with far less formality than sever-

ance from a religious community. However, life in a secular institution is to be looked upon as a permanent vocation, and not embraced as a temporary venture.

Those of our readers who are interested may write or refer others to:

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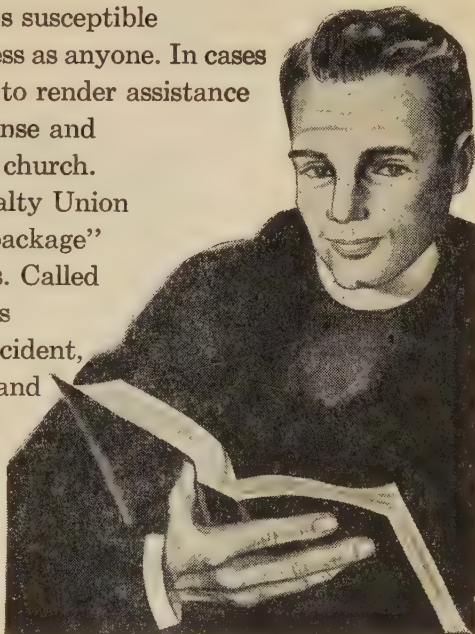
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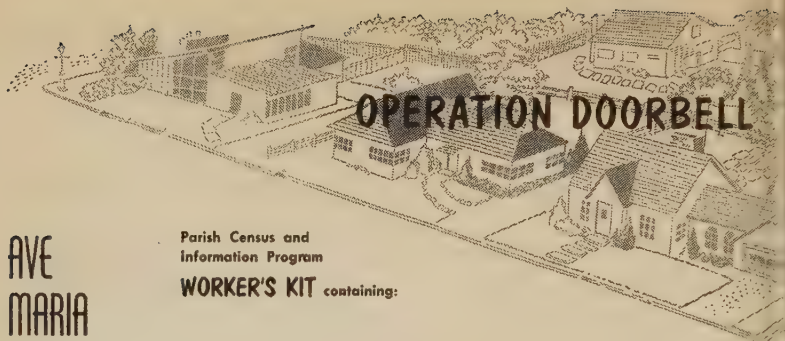
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THE PRIEST

THE PRIEST

DECEMBER, 1958

VOL. 14, NO. 12

Editorial Comment

The Mystical Body of Anti-Christ

A WARNING that the United States is losing the war against Communism "at an alarming rate," at home and abroad, was sounded recently in Washington by Richard Arens, staff director of the House Un-American Activities Committee.

"Those who say that the Communist Party in this country is shattered, ineffective and dying are uninformed or have a deadly axe to grind," he said. According to Mr. Arens there are 13 million 5th-column agents in the world who "have a zeal unmatched since the days of the Christian martyrs." He estimated that there was the equivalent of a division of foreign agents on American soil. "And of 86 nations," he said, "ours is the only one that stands in the way of complete world domination by the Communists."

This ties in with an exper-

ience reported by Father Ginder in OUR SUNDAY VISITOR. It happened last July in Copenhagen. As he tells it—

"We had met casually in a cafeteria, and we were now seated at the same table munching our sandwiches and sipping our coffee, this SAS deskman and I . . .

"'About the Communists,' I ventured tentatively: 'how do you Danes feel about resistance, co-existence, and perhaps liberating the captive nations?'

"He took a long look at my clerical collar and the yards of black broadcloth that covered me from chin to toes.

"'Father,' he said thoughtfully, 'let's be frank. It all depends on your philosophy of life. You believe in an afterlife. Therefore you have the courage to resist. I suppose there are many Danes who would agree with you. But as for me—I have no faith. This life is

all I have, and it is very sweet. Therefore I believe in co-existence, appeasement—give them whatever they want to keep them happy.’

“ ‘But a time may come when you will have to put your foot down,’ I insisted. ‘Will you wait until they land in Helgoland or Jutland?’

“ ‘I would wait until they took Copenhagen,’ he said simply.”

Faultless Logic

The logic of the Dane was faultless, as Father Ginder points out. Why resist evil if there be no afterlife?

But that proposition raises a further question: What is the driving force behind Communism? For, like Father Ginder’s Dane, your Communist is a materialist. He has no belief in things of the spirit. And yet he professes himself willing to die for his cause, and Richard Arens says he has “a zeal unmatched since the days of the Christian martyrs.”

Just before his sudden death on December 26, 1946 at the age of 63, Dom Alois Mager, O.S.B., Dean of the Faculty of Theology in Salzburg, wrote the following lines:

There is one infallible criterion by which we may distinguish all that is satanic—the criterion given us by Christ Himself. In a discussion with the Jews, He said to them:

“ ‘You are of your father the devil: the desire of your fa-

ther you will do. He was a murderer from the beginning and he stood not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father thereof’ (John 8: 44).”

Father Alois goes on to explain that “The human spirit is created for truth. In its narrowness and blindness it may make mistakes; it may even defend error fanatically. But lying is not error: it is more. It is the conscious reversal of truth. If the human spirit gives itself voluntarily to lying, it is acting against its metaphysical nature. Only spiritual beings, which is what demons are, can live essentially in the perversity of the lie. Wherever lying has become the principle of life—the inner essence of intelligence, will, and action—one may be sure that the forces of Satan are directly at work.”

Now lying is the essence of Communism. It has organized a phenomenon never before known in world history: universal treason—an army of traitors (Arens estimates a whole division of them right here in the United States) who speak like patriots in their several countries. The whole membership of the Party with its tools, dupes, sympathizers, and fellow-travellers, is marshalled behind the perpetration of the Big Lie, starting with the denial of God and ending with the fantastic notion that the Red Empire is a

peace-loving democracy. Our very language has been turned inside out and upside down to serve the Father of lies.

'Peaceful Murder'

As Dr. Fred Schwartz has pointed out: "Every act that contributes to the Communist conquest is a peaceful act. If they take a gun, they take a peaceful gun, containing a peaceful bullet, and kill you peacefully, and put you in a peaceful grave. When the Chinese Communists murder millions, it is an act of peace. When the Russian tanks rolled into Budapest to butcher and destroy, it was glorious peace."

It should be enough to convince anyone that Communism is in truth the mystical body of Anti-Christ. It is a more than human movement. Infused with the preternatural dynamic of hatred and murder ("He [the devil] was a murderer from the beginning..."), it somehow inspires its members as the charity of Christ inspires us. Hence, the Mystical Body of Christ is the one force that can conquer Communism. The good pagans and post-Christians will eventually cave in, leaving the convinced believers in God to fight the battle with prayer and sacrifice, by interposing their own bodies if need be, to throw back the forces of Anti-Christ and regain this world for Christ.

It all becomes so clear once you have grasped that central

fact. The evidence keeps piling up. For instance—

Christ predicted that the lies of the Anti-Christ at the end of the world would deceive even "the elect."

This is happening before our eyes. The free world has made 52 treaties with the Devil's Empire in the past several years and we have been fooled 50 times out of those 52. We were fooled on the Summit Conference. We have been fooled on nuclear disarmament. We are likely to be fooled again at Quemoy and Matsu.

Again: How explain the singular hatred of the Chinese Communists for the Blessed Mother and her Legionnaires?

A Holy War

Since we are fighting what is in essence a holy war — a battle between love and hatred, between truth and deceit, between Christ and Anti-Christ—why are we priests so timid about informing our people and assuming leadership in our own communities? We should be the first to speak up—if only selfishly, since ours will be the first throats to be cut if we don't! Christendom is crumbling away before our eyes, our own country is very perceptibly being softened up for the kill, and yet to hear our sermons one would never dream that the Anti-Christ had been unleashed. At ordination

we were told: *Sacerdotem oportet praeesse*. Then why don't we lead?

It is undoubtedly because we have a long and honorable tradition of reticence in civic affairs. We don't talk politics in the pulpit and Communism has been made to some degree a political issue in this country. The Republicans campaigned on the issue in 1952 and Eisenhower was elected on a platform that promised to reverse "twenty years of treason," purge traitors from the government, and liberate the captive nations. (Yes!) There was the irrational and wholly disproportionate excitement over Senator McCarthy. And during the campaign which closed just last month, the Vice-President again raised anti-Communism as an issue.

But while we remain silent, the traitors are stealing us blind!

There is no need for a sermon on Communism to be political in any way. We can instruct our people on the issues and let them make the appropriate application at the polls. God knows, they are anxious to learn! When OUR SUNDAY VISITOR recently offered free copies of the Bar Association's annual report on Communist tactics, strategy, and objectives, requests came in from over 7,000 readers.

Current Communist Objectives

For a quick rundown on current Communist objectives

in the United States as analyzed by the American Bar Association's special committee:

1. Nullification of the Smith Act and other anti-Communist legislation.

2. Muzzling the FBI and Congressional investigation.

3. Elimination of federal and state security programs.

4. The peace offensive. — "Peaceful coexistence" means Communist conquest without war.

5. Summit conferences.

6. Cultural exchanges.

7. Recognition of Red China.

8. Halt nuclear tests — because our military supremacy depends on nuclear weapons whereas Soviet strength consists mainly in manpower.

9. East-West trade.

10. Propaganda. Three large warehouses in New York alone are filled every day with the stuff being poured into our country from Russia. They are spending \$3-billion a year on it.

11. Humiliation. The garbage thrown at our Vice-President in South America. American airmen shot down. Soldiers kidnapped.

Treason at Home

You will notice that the readers' columns of your daily papers are bursting with plausible letters urging these objectives. Khrushchev's minions are busily at work right in your own parish—and we have not yet mounted our counter-offensive!

There is no reason at all why the situation could not be clarified from our pulpits at Sunday Mass, why those fourteen Communist objectives could not be explained to the people point for point. In fact, that whole report would make an excellent outline for a series of sermons on the subject. It is crisp and authoritative, and still offered gratis by OUR SUNDAY VISITOR. It could serve as a first-rate text for your parish study-club.

To work with even greater effect, the parish could have a squad of picked laymen working immediately under the direction of a prudent priest.

These would be preferably professional men. They would meet periodically for discussions of the situation nationally and internationally, but more especially in their own community. They would study the voting record of their representatives, writing letters to their Senators and Congressman as well as to the White House when such action was indicated, and by letters to the local editor controverting every trace of softness toward Communism.

It is high time that we shook off our lethargy. We can no longer blink this issue before our people. We are fighting for our lives.



Self-Denial

The country church needed funds, and the pastor urged his people to practice self-denial for a week and donate whatever savings they had made.

At the end of the week, one of the men of the parish called at the rectory and handed over two dollars and ten cents.

"Thank you very much," said the pastor. "But why is your contribution all in dimes?"

"Well, Father," replied the other, "I am in the habit of having three rye and sodas a day. But this week I made a little sacrifice." Pointing to the dimes, he added, "Those are the sodas."—William Buckley in *The Sign*

The Role of the Faithful At High Mass

JOHN C. SELNER, S.S., S.T.D.

**In one word:
participation**

THIS is the first of a series of commentaries, adapted from The Catholic Choirmaster, on the Instruction of the Sacred Congregation of Rites concerning Sacred Music and Liturgy based on the spirit of the Encyclicals of our late Holy Father Pius XII, *Musicae sacrae disciplina* and *Mediator Dei*. This instruction was formulated on the Feast of St. Pius X, September 3, 1958 and published September 22 (*Acta Apostolicae Sedis* (1958) 630-663). Father Selner is president of the St. Gregory Society of America and director of music at the Theological College of the Catholic University in Washington.

AT the hazard of seeming somewhat illogical from the viewpoint of ordinary procedure, we are offering the first of our series of commentaries from Chapter III of the Instruction because the elements herein contained would be of more immediate interest to the choirmaster and the organist. In the course of time, we shall be able to treat all the sections of the Instruction, but for the moment we shall limit ourselves to the considerations pertaining to sung Masses.

The Congregation of Rites, after clarifying the nature of participation at Mass and its salutary effects, goes on to explain that there are various ways for the faithful to participate in the Holy Sacrifice and these ways are described in detail in order that any

danger of abuse may be precluded and the proper purpose of participation be realized, namely the worship of God and the formation of religious dispositions in the people.

The ideal Mass, according to the Sacred Congregation and the writings of many Sovereign Pontiffs, is the *Solemn Mass* with Celebrant, Deacon and Subdeacon, because of the external majesty and decorum with which it can be carried out.

Solemn Mass

There are four grades of participation at Solemn Mass:

1. The fundamental method is for the congregation to answer the responses at Mass in Gregorian Chant (all other chants and harmonizations are to be abolished and those only to be used which are contin-

ued in the official books, i.e., missal, Vatican Edition of Chant [*Liber Usualis*], or any faithful transcription thereof).

The responses referred to are all the answers to the prayers or versicles sung by the priest, viz., *Amen; Et cum spiritu tuo; Gloria tibi, Domine; Habemus ad Dominum; Dignum et justum est; Sed libera nos a malo; Deo gratias.*

Very little effort need be expended upon making this first step. By now, after years of conventions, the efforts in parochial schools, the writings and exhortations on the subject, the faithful are ready to sing these answers. If the parish is to limit the participation of the faithful to this single element, it would be easy enough to mimeograph the responses (preferably in modern notation so they can be sung immediately, without a summer-school or a paleographic course in reading chant neums) and start singing. We don't have to wait for the next generation of children to graduate from our parochial schools. The people will sing the responses next Sunday if some one is down in the aisle to start them and encourage them, or a strong—even a weak—voice sings over the P.A. system.

In some dioceses, no doubt, special directives will be given which will make this first step of answering the priest at the altar more or less commonplace in various sections

of the country within a relatively short time. And there will not be lacking pastors, too, who with a sincere hope of joining the faithful more closely to the Holy Sacrifice, will inaugurate this practice in their parishes as soon as possible. We need not look for artistic perfection at the outset, but there is every hope that some hints can be given for the proper rendition of the responses which will insure a very creditable performance.

One parish that I know of has succeeded in having a good number of people assemble five minutes before the High Mass for rehearsal. The result? The people are now alternating three chant Masses and two modern music Masses with the choir.

Singing the Ordinary

2. The next and closer method of participating at sung Masses is for the faithful to sing the *Kyrie, Gloria, Credo, Sanctus, Benedictus* and the *Agnus Dei*. The Sacred Congregation says that there is little doubt but that the faithful know how to sing these parts of the Mass, implying perhaps that they should be given a chance. At least they could be induced for the time being to sing the *Kyrie, Sanctus-Benedictus* and the *Agnus Dei*, even if the *Gloria* and *Credo* be left to the choir. We might suggest that the congregation could easily alternate with the choir in singing the

ordinary of the Mass; in that way, there would be some relief from the steady singing throughout a whole section of the Mass, and the choir could be very effective in setting the proper pace, modulations, expression, and other elements in a more devotional rendition. The market has been covered pretty well, of late, with various "People's Masses" which, if distributed in the pews, would activate most congregations within a reasonable time. Perhaps for a couple of weeks the people could be advised to follow the score while the choir sings the Mass, and after that be ready to sing as exemplified.

The Instruction advises the use of the simpler Gregorian Masses, though it does not exclude music in the modern idiom, provided it is decorous and appropriate. We are advised specifically to have the people sing the simplest of all Gregorian Masses, namely, *Kyrie*, *Sanctus* and *Agnus*, from Mass XVI in the *Liber Usualis* and the *Gloria* and *Deo gratias* from Mass XV. The *Credo* may be either No. I or III. It is evident that as this Instruction states (Ch. II, No. 16), Gregorian Chant is preferred to other types of music for the common singing of the faithful.

Once the people have been accustomed to singing this easy Gregorian Mass, they will more readily accept other

Masses in the Roman Gradual, such as Mass IX or X in honor of the Blessed Virgin; Mass XII, which is very easy to sing, and later on, even Mass IV.

Many priests and choirmasters think of Mass VIII (The Mass of the Angels) as the first thing to learn; likely they assume it is the easiest because the tonality is more or less familiar. Actually Mass VIII is one of the hardest masses to sing properly; it covers a wide range and requires rather proficient breathing to keep from distorting the chant phrases. The *Gloria* of this Mass is very easy and it may be that the same impression is extended to the rest of the Mass. You'll often hear the boast that "we had six or seven thousand children singing the Mass of the Angels" at this or that rally or convention or congress; but often enough there is no mention of the breakdown at the last series of *Kyries*, or the hopeless struggle for breath during the *Sanctus* or *Benedictus*. Of course, there are difficulties even with the Masses recommended by the Instruction, but once overcome, they preserve the unique characteristics of the chant and add considerably to the mystic solemnity of the Holy Sacrifice.

The Proper of the Mass

3. The third and most ideal grade of participation at sung Masses will be realized when

the faithful can even join in parts of the Proper of the Mass, i.e., the Introit, Gradual, Offertory or Communion specifically assigned for the Mass throughout the year. At present, there is only one slight vestige of such participation and that is all too rare, namely, at the Requiem Mass. There is little doubt that most people could sing the Introit and even the alternate verses of the *Dies irae* (when used), and, very likely, the Communion of the Mass for the Dead. They have been listening to it for years and, when sufficient numbers of people are present, could probably acquit themselves very creditably if given a chance.

Why, when a great crowd of priests attend the funeral of one of their co-workers, the majority could not be induced to sing the Mass instead of leaving these simple chants to a dozen selected priests, will continue to be a mystery, unless the present Instruction is taken on an occasion like this as the proper time for application. Of course, the mystery loses some of its arcanic aspects when we reflect that for many priests an advantage in attending a priest's funeral is that the breviary gets itself all said before noon!

The Instruction admits that joining in with the Proper of the Mass may have to find its perfection in religious communities, but it does insist that the faithful be urged to take

part even in these changeable parts of the Mass when it is at all possible. And there are enterprising pastors and choir-masters who might keep this possibility before them as a worthwhile project. The Instruction suggests that more than the one verse of the psalm, at present sung with the *Gloria Patri* in the Introit, might be added if time permits during the procession to the altar (Ch. III, No. 27-a). How inspiring it might be on an important occasion in a parish if the faithful could be prepared to sing a few of these verses on simple psalm tones consonant with the mode of the antiphon! The same might be done while the faithful are receiving Holy Communion, using the regular Communion-selection as a refrain after every one or two verses of a cognate psalm.

No doubt publishers will, in the course of time, furnish us with these materials and it may well be that this highest degree of participation can be realized in a few parishes at least. There is every reason to believe that the High Mass sung "di concerto" by the parish choir is a thing of the past.

At High Mass

All that was said and considered desirable by the Instruction for Solemn Mass is to be applied to ordinary High Masses. A few changes are permitted in both cases. Besides the additional verses of

the psalm at the Introit and even the Offertory (which is often taken from one of the psalms), the Communion may now be sung while the celebrant is receiving his own Communion if the faithful are not receiving at a particular Mass; if they are receiving, the Communion antiphon may be held over until the priest starts to give Communion and the verses of a psalm added as needed, with a repetition of the antiphon after every one or two verses. Even the *Gloria Patri* may be added at the end and the antiphon repeated again (Ch. III, 27-c). Should the giving of Holy Communion extend still further, another Latin motet, possibly another psalm, may be added.

The faithful are also permitted to join with the priest in saying the *Domine, non sum dignus* when he turns with the ciborium to give Communion. Therefore the choirmaster should make sure that singing or organ-playing are not going on at that time. In such a case, the Communion antiphon would not be started until the priest goes to the altar railing to give Holy Communion.

We are now expected to sing the *Benedictus* right after the *Sanctus* if both are being sung in Gregorian Chant. Otherwise, the *Benedictus* should be held over until after the Consecration, which used to be the general rule. If the *Sanctus* and *Benedictus* are joined, it is desirable, says the In-

struction (Ch. III, 27-f), to have silence from the Consecration until the *Pater noster*. Formerly it was allowed to insert a motet here after the *Benedictus* was sung; very few choirs availed themselves of that opportunity because the time before the *Pater* is relatively short. Now, however, we are advised that silence, both from organ and singers, would be preferable, unless the *Benedictus* is to be sung. The Instruction calls it a "sacred silence."

Indeed, there are many moments in a High Mass when silence would be most gratifying. The contrast is very impressive. Some organists feel they should keep on holding a note or two, even though they don't know in which direction to proceed: the main thing is not to let go! The author of a recent devotional book on the Mass exclaims against this propensity and begs to be left alone—in quiet.

"Don't they have any concept," he asks, "of the deep religious value and significance of silence at certain times?"

The organ is also to be silent when the priest gives the last blessing (Ch. III, 27-g). This can be very impressive and it will properly emphasize the blessing.

Latin Is Essential

The general tone of the Instruction from the Sacred Congregation of Rites indicates two things: the desire of the

Holy See to have the people do more than passively attend Mass and at the same time a determination to keep the Latin as the language of worship, despite efforts from various quarters to promote a wider use of the vernacular even at High Masses. The old rule still holds, therefore, that from the beginning to the end of a sung Mass, whether solemn or simple, only Latin is to be used. This includes the time—sometimes quite long—during which Communion is distributed. English may still be used *before* the *Asperges* or the Introit (if the *Asperges* is not sung) and *after* the last Gospel, but at no time between.

Many priests are rightly

grieved by the listlessness of the people at Mass and the public unwillingness to attend High Masses. In the minds of a great many of our people, High Mass and length of time are inseparable. This impression can be counteracted, especially if the people have something to do during that "length of time." In opening the door for greater and closer participation in the Mass, the Holy See is making possible a general interest and enthusiasm among the people for a share in the High Mass; the wise pastor of souls will find the cooperation of the laity in this regard never so good as it is now. The conclusion is, therefore: do it now!



How To Be Miserable

Think about yourself . . . Talk about yourself. Use "I" as often as possible. Mirror yourself continually in the opinion of others. Listen greedily to what people say about you. Expect to be appreciated. Be suspicious. Be jealous and envious. Be sensitive to slights. Never forget a criticism. Trust nobody but yourself. Insist on consideration and respect. Demand agreement with your own views on everything. Sulk if people are not grateful to you for favours shown them. Never forget a service you may have rendered.

Be on the lookout for a good time for yourself. Shirk your duties if you can. Do as little as possible for others. Love yourself supremely. Be selfish.—*The Irish Digest*.

The Clerical Isolationists

BERNARD F. McWILLIAMS, C.SS.R.

Points of view

[F it started anywhere, it started at the Midburg Airport Christmas afternoon. Father Mark readily admitted that he was inclined to be neurotic on some subjects. However, a few months state-side were slowly leading him to believe that the South American jungle was a far friendlier place for travel. Exhausted from the bone-crushing work at St. Hildegarde's, he was anxious to get back to the monastery for Christmas dinner. But he felt good, felt full of Christmas cheer. Then it happened. There were so few people in the terminal that he could not help but notice a brother-priest approaching the waiting area where he sat. He hoped that the priest was someone he knew. But as he came closer, Mark saw that he was a stranger. Still, he would wish him a Merry Christmas. Maybe they could even chat for a little while. The sound of the human voice was a pleasant thing to hear on Christmas day. The priest came close enough for Mark to trip him. "I should have," said Mark bitterly to himself as the other, staring straight ahead, stomped pompously by. "Should have tripped the ----." Mark looked at the fat figure

retreating into the distance and felt a spontaneous spasm in his right, i.e., his kicking leg.

"I didn't want to say anything at the time," said Father Albert to Mark the next day at breakfast, "but you sure looked miffed about something when you got home here last night."

"I was," said Mark gloomily. "I'm beginning to get used to priests not saying hello to me. But yesterday was a little too much."

"Here we go," said Father William, helping himself to more coffee, "off on Mark's favorite gripe again."

"No, I mean it, fellows. I don't say that all priests as a rule don't talk to other priests that they meet in public. But I think it's unfair that I seem consistently to be running into that small percentage who ignore their brother-priests."

"Maybe your trouble is," said Father Albert, "you look like a typical Protestant minister."

"Well, so what? Don't you say hello to Protestant ministers? If I really were a Protestant minister and were prepared to greet a priest approaching me and he sailed by with his nose in the air, I think I would begin to believe that there is some truth in the charges made against the Ca-

Father McWilliams sends us this from St. Gerard's Rectory, Lima, Ohio.

tholic clergy. Suppose I did mistake a minister for a priest and got trapped in a long conversation with him. What harm would that do?"

"Let's stay on the point," said Father Albert. "We're talking about priests saluting or not saluting each other in public. Now there can be any number of reasons why a priest would not get around to saying hello to you."

"For instance?" said Mark skeptically.

"Well, maybe he's got a lot on his mind. Maybe he's got to build a new wing on his school and he's wondering so hard where the money is coming from that he doesn't even see you."

"Then he's got no business roaming around airports."

"Now look, didn't you ever get preoccupied about something and walk right by even old friends?"

"I suppose so," said Mark. "I'd be only too happy to believe that that is what is wrong with all the uncommunicative priests I run into."

"But there could be other reasons," said Father William. Mark was beginning to think that the two of them were arguing for the pleasure of deflating him. "For instance, maybe he has all of his Office to say and figures that the initial hello he says to you will extend into a long conversation and he'll never get his Office said."

"But," said Mark, "I've met them getting off trains that I was getting on. Absolutely no possibility of a conversation. And yet no greeting. You'd think he was afraid I was going to ask for a hand-out."

"Well, what's the point of just nodding to each other?" Father Albert was closing in for the kill. "So a priest doesn't greet another priest. What harm is done?"

"I didn't *say* any harm was done," Mark began to feel that the discussion could easily degenerate into an ill-tempered argument. He laughed a little and decided to concede as much as possible. "I grant you that a priest is apt not to notice me at times. I will grant that most of the ones I encounter have good reasons for avoiding entangling conversations. But I do think that some that I meet simply as a matter of principle do not speak to strange priests. They cut the stranger dead from the start by refusing even to nod in his direction. I don't ask for a long, buddy-buddy conversation. A lot of times when I'm traveling I want to be left alone, too. All I ask is a chance to show respect for Christ's priesthood. Look, Will, I've heard you yell about school kids passing you without a 'Good morning, Father.' So I think —"

"That's different," said Father William. "Kids are the laymen of tomorrow. They

have got to learn to respect the priesthood."

He's pulling my leg, thought Mark. I'll pretend he means this argument seriously. "No, it isn't different, Will. Why should the layman respect the priest if priests don't respect each other?"

"Priests respect each other. You've just had the bad luck to run into a few crackpots who don't."

"Ah ha," said Mark triumphantly, "then you do admit at least that a priest who doesn't greet another priest is a crackpot."

"Wait a minute, Mark," said Father Albert, scraping off the carbon from his burnt toast. "I think you ought to know that you go around with a supercilious look on your face that many priests would find quite repugnant. I'm sure many a priest has said to himself, 'I'm going to steer clear of that guy.'"

"All right," said Mark, "I'll concede your point for the sake of the argument. But doesn't the same thing happen to you?"

"That's beside the point. We're talking about the fact that some priests do not greet you. All we're trying to tell

you is that it is nothing to get excited about."

"I'm not excited," said Mark. But he stamped on the negative so fiercely that the other two roared with laughter.

"I'm not excited," mimicked Father William.

"All right, so I'm excited. But I'm also sad. But whatever town I'm working in, I usually manage to take a little walk in the afternoon. So some of the towns around here are predominantly Protestant. Yet it very frequently happens that perfect strangers will greet me. I don't know, maybe they mistake me for a Protestant minister. Could be, because priests don't walk any more."

"There he goes!" said William to Albert, "general statements again."

"All right," said Mark, "leave that last part out. What I'm saying is that frequently even Protestant laymen, respecting you for what you are, will extend a greeting to you. Why don't priests respect each other?"

"They do," said Albert. "Just because some of them don't say hello —"

"Nuts," said Mark; "let's save this argument until after the Christmas season."



Prayer is easy; works of zeal are attractive; but going against self, till grace and perseverance give facility, is cruel work, and a hard and often a long battle.—*William Doyle, S.J.*

Song in the Liturgy

The key
to popular participation

RT. REV. ROBERT J. SHERRY

“**B**E filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things in the name of Our Lord Jesus Christ to God the Father.”—Ephesians, 5, 19-20

Three months after Pope St. Pius X, the father of the modern liturgical movement, had been chosen by his fellow-Cardinals to be the Vicar of Christ on earth, in his very first letter to the Catholic world, the *Motu Proprio* of November 22, 1903, on the feast of St. Cecilia, Virgin and Martyr, he wrote: “Among all the cares of the pastoral office, the first thing to which We must attend is the holiness and dignity of the temple in which our people assemble for the one purpose of acquiring the true Christian spirit from its primary and indispensable source, namely, their own active participation in the sacred mysteries and in the solemn public prayers of the Church.”

“Sacred music, being an integral part of the solemn liturgy,” continues the same holy Pontiff, “it shares in the same general object of this liturgy, namely, the glory of God and the sanctification and edification of the faithful. It enhances the beauty

and the splendor of the ceremonies of the Church. Its chief duty is to clothe with suitable melody the liturgical text, which is presented for the understanding of the faithful. Its own special object is to make that text more efficacious, so that the faithful through this means may be the more easily moved to devotion, and better disposed to receive the fruits of grace flowing from the celebration of the holy mysteries.”

“Sacred music,” he concludes, “must, therefore, possess in the highest degree the qualities which characterize the liturgy itself. It must be holy, and therefore exclude everything that is secular. It must be real and true art . . . It must be universal . . . These qualities are found most perfectly in Gregorian Chant, the supreme model of church music . . . The qualities described above are also possessed in an excelling degree by classical polyphony . . . Modern music is also admitted to the Church since it, too, furnishes compositions of such excellence, sobriety, and dignity, that they are in no way unworthy of the liturgical functions. Greater care must be taken with regard to modern music so that it contains nothing of a secular character, be free from echoes of theatrical motifs and be not based on the movement of secular pieces.”

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Active Participation Through Singing

So far the words of Pope St. Pius X of blessed memory. The motto of his reign was "To restore all things in Christ." The keynote of this program was "that the faithful may take a more active part in ecclesiastical offices." Twenty-five years later, Pope Pius XI in his Apostolic Constitution on Sacred Worship (December 20, 1928) stressed again this note of active participation through singing.

He directed: "In order that the faithful may take a more active part in divine worship, let that portion of the chant which pertains to the congregation be restored to popular use" (Divini Cultus No. 9).

Pope Pius XII, during his reign, gave us three wonderful encyclical letters on this same subject — The Mystical Body of Christ, June 29, 1943; The Sacred Liturgy (Mediator Dei), November 20, 1947; and On Sacred Music, December 25, 1955. In all of them he stresses active intelligent participation of the laity, for pastoral reasons, namely, for the glory of God and the good of souls: the two go together!

"Therefore, they are to be praised," declares Pope Pius XII, "who with the idea of getting the Christian people to take part more easily and more fruitfully in the Mass, strive to make them familiar with the Roman Missal, so that the faith-

ful, united with the priest, may pray together in the very words and sentiments of the Church. They also are to be commended who strive to make the liturgy, even in an external way, a sacred act in which all who are present may share. This can be done in more than one way, when, for instance, the whole congregation, in accordance with the rules of liturgy, either answer the priest in an orderly and fitting manner, or sing hymns suitable to the different parts of the Mass, or do both, or finally in high Masses when they answer the prayers of the minister of Jesus Christ and sing the liturgical chant."— (M.D. No. 105)

Why The Delay?

We may be inclined to wonder, since Pope St. Pius X, in 1903, more than a half century ago, urged the Catholic world to return to an active participation in the liturgy, why after all these years we have not yet completely responded. He concluded his *Motu Proprio* (No. 29) with this strong, stirring plea for action:

"We desire all choirmasters, singers, and clerics; all superiors of seminaries, ecclesiastical institutions, and religious communities; all parish priests and rectors of churches; all canons of collegiate and cathedral churches; and most specially, the ordinaries of all dioceses, zealously to support these wise reforms, which have long been

desired and unanimously hoped for, lest the very authority of the Church fall under contempt."

Our wonder grows when we reflect that his three successors in the Chair of Peter, Benedict XV, Pius XI and Pius XII, have reinforced this *Motu Proprio* with their own papal directives. One reason is, of course, that it takes more than a spirit of obedience to put the *Motu Proprio* into effect. It requires knowledge and deep understanding and available musical material. It requires zeal, patience, and perseverance in teachers and faithful and superiors to overcome the obstacles in the way, such as the accumulation of apathy, indifference, inertia, ignorance, lethargy, bias and prejudice, the rut and rust of old ingrained habit and custom. Again, not all have the same ability or training; not all the same degree of knowledge or good will; but each one of us, individually and as a group, has a responsibility to cooperate with our Holy Father, with our Bishops, and with their representatives as they lead us toward a fuller participation in the liturgy.

Pope Pius XII points out that "pious associations . . . which have been founded to instruct the people in sacred music or for advanced study in this subject, can contribute greatly by word and example to the advance of sacred music."—(M.D. No. 79) And he exhorts his "venerable brethren," that is,

his fellow bishops, who are the successors of the Apostles throughout the world, to "help and promote such associations so that they may lead an active life, may employ the best and most effective teachers, so that throughout the entire diocese, they may diligently promote the knowledge, love, and use of sacred music and religious harmonies."—(M.D. No. 80)

The liturgy and our participation in it fulfill both the individual and social needs of man. Man ordinarily uses his voice in expressing externally his thoughts and intentions. The normal and usual way of taking an active part in any social gathering is to say aloud what we are thinking. This vocal expression in the Mass, whether spoken or sung, is very important. It is meant to assist us to participate more fully in every way in offering ourselves to God through, with, and in Christ; to cooperate more intelligently and actively in our return to a fuller participation in our official worship — the Mass. And remember: "He who sings, prays twice."—(St. Augustine)

In The Language Of The People

The importance of singing in our religious services is further emphasized by Pope Pius XII in *Mediator Dei*. He goes on to say: "Besides those things that are intimately associated with the Church's sacred liturgy, there are also popular religious hymns which derive their orig-

in from the liturgical chant itself. Most of them are written in the language of the people . . . (No. 62) These sacred canticles, born as they are from the depths of the peoples' souls, deeply move the emotions and spirit and stir up pious sentiments. When they are sung at religious rites by a great crowd of people, singing as with one voice, they are powerful in raising the minds of the faithful to higher things." (No. 63)

The only restriction laid down by Pope Pius XII for the use of these hymns in the vernacular in all our religious services is during Solemn High Masses. Here are his own words (No. 64): "Such hymns cannot be used at Solemn High Masses without the express permission of the Holy See." "Nevertheless," he continues, "at Masses that are not sung solemnly, these hymns can be a powerful aid in keeping the faithful from attending the Holy Sacrifice like dumb and idle spectators. They can help to make the faithful accompany the sacred services both mentally and vocally, and to join their own piety to the prayers of the priest. This happens when these hymns are properly adapted to the individual parts of the Mass, as we rejoice to know is being done in many parts of the Catholic world."

Much Progress Has Been Made

I am sure it must rejoice the heart of Pope Pius XII to know that many Catholic music

educators, choir directors and singing teachers are doing just that. There is a large field for continued activities along the broad lines and within the scope and bounds of these papal directives. Great progress has been made, thanks be to God! But the future holds open the door to even greater strides looking toward making much better use of the pastoral possibilities inherent in active intelligent participation in the liturgy.

At the close of the pastoral-liturgical congress at Assisi, the late Holy Father in his Allocution said: "If the present position of the liturgical movement is compared with what it was thirty years ago, it is clear that undeniable progress has been made both in extent and in depth. Interest brought to the liturgy, proposals put into practice, and the active participation of the faithful have developed to an extent unthought of at that time." (Allocution of Pius XII, 22 Sept. 1956, Assisi Papers, p. 223)

The Holy Father referred to this modern liturgical movement "as a sign of God's providential dispositions at the present time, of the movement of the Holy Spirit in the Church, to draw men more closely to the mysteries of the Faith and to the treasures of grace which are derived from the active participation of the faithful in liturgical life." (Assisi Papers, p. 224) "From the Church's side," he contin-

ues, "today's liturgy brings a care for progress but also a care for conservatism and defense. It returns to the past but does not slavishly imitate. It creates new elements in the ceremonies themselves, in using the vernacular, in popular chants, in the building of churches." (Assisi Papers, p. 236)

There is much more that can be done to reduce these ideas to reality in our own country — to put them into effect in the lives and aspirations of all the people of God, young and old alike.

What Will The Future Bring?

American Catholics, generally, were unprepared, and as a result, surprised and astounded by the great changes which Pope Pius XII introduced into the Church's liturgy during the past few years — the revised and restored Holy Week Services, evening Masses, moderation of the Eucharistic fast, the new vernacular rituals, the shortening of the Mass and the Breviary. Another hopeful sign of future progress is the constantly growing practise of dialog Masses, with or without singing. All of these pastoral changes have been in the process of formation and formulation for years. They did not happen all of a sudden, like a bolt from the blue. Other changes have been talked about, studied, and prayed over for decades.

In many countries of the world today, permission has

been granted by the Holy See to have singing in the vernacular even during solemn High Masses. One notable example of this practise is the so-called German High Mass, (*das deutsche Hochamt*). It is really a Latin Mass because the priest celebrates the Mass and sings in Latin all that pertains to him. The people sing the short responses in Latin, but in the place of all the other Latin chants, the people sing songs in their mother tongue, songs which for the most part follow closely the action of the Mass and its respective texts, and often correspond to the Church year.

This immemorial custom was presented in 1943 to the Holy See by the late Cardinal Bertram of Breslau in the name of all the German and Austrian Bishops, all of whom he had personally consulted on the matter. The answer of the Holy See, given on December 24, 1943, a Christmas present to the whole German nation, was: "Toleration is granted with the greatest benignity." (Assisi Papers, p. 191)

More Vernacular In The Mass

This custom of vernacular singing at High Mass is observed not only in German lands, but flourishes also in other lands in the entire Latin Church behind the Iron Curtain, above all in Catholic Poland and Slovenia, where it enables the Catholic people to sing their faith in the Sunday

High Mass, even in the Church of Silence. His Excellency, the Most Reverend Albert Stohr, the Bishop of Mainz and the episcopal representative of the whole German hierarchy at the 1956 International Liturgical Conference in Assisi, told the assembled delegates: "For us in Germany, this custom is of very great pastoral importance. It is largely due to this custom that in many regions of our country, not the low Mass, but the Sunday 'sung Mass with the people's song in the mother tongue' is the most beloved, and also the most frequented by the ordinary people, and above all by the men."

"One has to have experienced such a Mass celebration in the midst of a community and have come under the influence of the sweeping power of such hearty, community singing to appreciate how valuable this form of Mass is pastorally, and why we German bishops under no circumstances want to be without it . . . I would like, therefore, as bishop and pastor, and as commissioned thereto by the members of the German hierarchy, to avail myself of this opportunity, to thank the Holy Father for this so graciously granted concession." (Assisi Papers, p. 192)

All Over The World

Whether a similar concession will ever be extended to the United States or not is difficult to say, but this much is certain. The Third International Study

Week of the greatest liturgical scholars in the world, held at Lugano, Switzerland, September 14-18, 1953, attended by two cardinals, seventeen bishops, 120 priests and many of the laity, submitted a request to the Holy See that it authorize Ordinaries all over the world, to permit songs in the mother tongue in the Latin High Mass, according to the needs of their dioceses. (Ellard, *The Mass in Transition*, p. 358 and pp. 31-33)

We also know that the mere hearing by those who don't know Latin of even the most perfectly executed Gregorian melody, can never achieve the same inner experience of participation as in the case of those who do understand the words, and for whom the deeper meaning of the texts is unlocked by the nuances of melody which lift their souls on high (Assisi Papers, p. 194)

But no matter what the future may bring, there remains much that can be done and should be done at the present time within our present limitations to promote active participation of the laity in the liturgy through singing. As Pope Pius XII reminded us: "Constant and earnest effort must be made to unite the congregation in spirit as much as possible with the divine Redeemer, so that their lives may be daily enriched with more abundant sanctity and that greater glory be given to the heavenly Fath-

er." (Mediator Dei, No. 111) In fact he reminded all of us that "the most pressing duty of all Christians is to live the liturgical life and to increase and cherish its supernatural spirit." (M.D. No. 97)

In conclusion may I be permitted to bring to your attention the blessing of our late Holy Father, Pope Pius XII, in the very words with

which he closed his encyclical letter "On Sacred Music": "As a testimony of good will and as an omen of heavenly gifts to each one of you, venerable brethren, and to the flock entrusted to your care and to those who observe our wishes and who work to promote sacred music, with abundant charity, we impart the Apostolic Blessing."



Hollow Ground

A clever young lady was asked to attend a public function. She was assigned a place between a noted bishop and an equally famous rabbi. It was her chance to break into high company, and she meant to use it.

"I feel as if I were a leaf between the Old and New Testaments," she said brilliantly, during a lull in the conversation.

"That page, madam," replied the rabbi, "is usually a blank."

Three Miscellaneous Problems

WINFRID HERBST, S.D.S

The altar stone, bination,
Eucharistic fast

OVER and over again, in various books, I have come across the direction, or the caution, that a priest offering Mass on a portable altar, that is to say, upon one of those small altar stones that can be removed from the altar, should be careful to have the host and the chalice upon the stone itself. The altar stone, it is said, must be large enough to accommodate the host and at least the greater part of the chalice. They should rest upon the stone.

Conscientious priests have been puzzled about this. Sometimes they have been thrown into a state of uneasiness when reading an author who would discuss whether it is or is not a mortal sin not to have the host and the greater part of the chalice resting upon the altar stone.

So when arranging the chalice on the corporal at the beginning of the Mass they would feel around to locate the altar stone. Often enough they could not locate it, since the stone was neither slightly elevated nor slightly depressed, as recommended by other authors. Often enough, too, when they could locate it, they would find it so exceedingly small

(let's say four by six inches) that, what with the littleness of the consecrated stone and the difficulty of noting its position, they would give up in despair and content themselves with having the host and chalice upon the corporal, knowing that there was an altar stone somewhere beneath the corporal and disregarding all the rest with a sort of an *ad impossibile nemo tenetur* shrug.

They acted wisely. I do not think there is any obligation for a priest to investigate the place of the altar stone so as to be sure that the chalice and the host are actually upon it. It seems evident to me, in view of the small altar stones that are sometimes used, that a virtual placing of the Elements over the stone suffices. Such a virtual placing, I would say, takes place as long as the host and the chalice, both before and after the Consecration, are on the corporal.

I was happy to find this solution accepted by Pescetta-Genaro in *Elementa Theologiae Moralis*, Volume Five, Number 312.

Bination in a Seminary

It seems to be customary in all seminaries to have two Masses for the seminarians on Sundays and holydays of obligation. Indeed, such a custom

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seems to be indispensable, considering the purposes for which a seminary exists. There is an early Mass (low) during which the seminarians may receive Communion, and a late Mass (high or solemn) during which the seminarians sing and a sermon is preached.

One usually finds quite a number of priests in a seminary, as a matter of course. But so great is the need for helping out in the neighboring parishes, and even in distant parishes at times, that the question arises whether one priest may offer both the Masses mentioned, thus freeing one Father for some urgent call elsewhere.

That was an easy solution. But it seems that it may not be done. The permission for bination which the Ordinary may grant rests solely on providing a Mass for a notable part of the faithful who would otherwise not have the opportunity to assist at Mass. Since all the seminarians assist or could assist at the first Mass, this permission does not apply for the second Mass. Inquiring at Rome about the matter and wondering whether one could not get a personal indult from the Holy See to binate in such circumstances, I received the terse reply that necessity (*notabilis pars fidelium*) always governs the privilege of bination and that there is no personal indult granted without this necessity.

So that was that. No bination at the seminary. But how about one of the Fathers taking either the early or the late Mass at the seminary and then going out to say a second Mass in some parish where another Mass is needed, where there is a real (or traditional) necessity?

Well, no, the Father could not take the *late* Mass and then go out and offer a second Mass somewhere else where Mass is needed. But I would say that he could take the early Mass at the Seminary and then offer a second Mass somewhere else where he is needed. For the early Mass can be regarded as the Mass of obligation for the community; there is a case of necessity here. And the Mass said outside in some parish is a Mass of obligation for those parishioners: there is a case of necessity there.

But how about the Father who is staying home and taking the late Mass? There is no obligation for him to offer that Mass. At least the Rector could consider this Father free from any obligatory Mass. For him it is a Mass of devotion. He could offer it at any time but he obligingly prefers to take the late community Mass after his confrere who offered the early Mass has gone elsewhere to binate.

This may seem like hair-splitting, but is it? Suppose only one Mass were scheduled at the seminary on Sunday and

a priest on his vacation would drop in Saturday night. The one member of the faculty home could offer the community Mass and then go elsewhere to binate, letting the visitor have a good long sleep and offer his Mass at a later hour.

The New Eucharistic Fast

It came to me as a surprise that some still think that the sick may not take liquid nourishment after one hour before Communion. For them there is no time limit. Briefly, the new rules for the Eucharistic fast, given by Pope Pius XII and effective from March 25, 1957, are as follows:

1. One must abstain for three hours from solid foods and alcoholic beverages before the reception of Holy Communion (before the beginning of Mass for the priest).

2. One must abstain for one hour from non-alcoholic beverages.

3. The sick, even if not confined to bed, may take non-alcoholic beverages *and* that which is really and properly medicine, either in liquid or solid form, before Mass or Holy Communion without any time limit.

4. Water, in the general sense of the word, even mineral, carbonated, or chemically purified water, does not break the fast at any time.

5. There is no obligation to

consult a confessor or get permission in any case.

I might add a few points that could be of interest to others, as they are to me.

1. A solid taken into the mouth as a solid must be regulated by the three-hour rule, even though dissolved in the mouth. There is no longer any real probability to the opposite opinion since the statement made to that effect by Cardinal Ottaviani. Though that statement of his was not strictly official, it would nevertheless be rash to go against it. So beware the cough drop!

2. By non-alcoholic beverages or liquid nourishment, which may be taken up to one hour before beginning Mass or receiving Communion by all *and without time limit by the sick*, is meant whatever can be drunk as a liquid, even if it may contain small particles of solid food, such as soup with pieces of vegetable or meat. A good rule is: "If you can drink it you can have it." Just to mention some things: soup, bouillon, coffee, tea, milk, cocoa, ovaltine, eggnog, milkshake, pea soup made of powdered peas, soup containing crumbled crackers or toast or beaten eggs, provided the mixture does not lose the character of liquid nourishment, cream of tomato soup, etc.

3. Everything has been made so easy that one must beware of thinking that to

break the Eucharistic fast a little is no longer so serious a matter. I do not think any theologian would allow parvity of matter in regard to time or amount, even under the new legislation. The person who swallows a single bite of solid food two hours and fifty-nine minutes before Holy Communion (or the priest before beginning Mass) and then goes to Communion or offers Mass commits a mortal sin.

4. And who are the sick or infirm? All the following would be included among them: those who are physically weak; those in a run-down condition; those whom illness

confines to their homes, whether sick for a long time or a short time; those who have been ill before Communion or have fallen ill on account of the fast before Communion: people suffering from a heart condition, stomach ulcers, or a diabetic condition; people suffering from chronic insomnia, headache, old age, of a nervous stomach; pregnant women suffering from morning nausea; convalescents. For such there is no time limit as regards liquid nourishment, excluding alcoholic beverages, no time limit as regards medicine properly so called, either liquid or solid.



'Divine' Assist

Sunderland, Eng.—(INS)—Mr. and Mrs. Norman Dixon and their three children returned to their home today, hoping the ghost that has been haunting their house has gone forever.

The Dixon family reported they saw the ghost twice sitting on the living room wall, "strange and quivering like a vibrating coil of wire." They also heard odd noises in the chimney.

Police turned the job over to the Rt. Rev. John Ramsbotham, Anglican Bishop at Jarrow.

The minister spent 25 minutes exercising the ghost yesterday, with the help of a crozier.

'Should We Run a Bazaar?'

EDMUND T. MEEHAN

Another tribute
to the tithe

IT seems to me that in one instance, at least, we preach one thing to the people and practice another ourselves. We tell the people that if they are good to their church by way of finances, God will be good to them in return. We quote Scripture at times to back up our appeal: "God loveth the cheerful giver." When the shoe is on the other foot, do we think of making an "investment" ourselves with the good Lord? Or do we say "The people don't give enough, so we had better run a bazaar, carnival, lawn party, picnic, card party, clam bake"—and so on, far into the night? All very good, if such affairs have as their prime object sociability; but when the main purpose is financial, then let us pause a while and think.

On this matter I myself was converted on January 1, 1939. While we priests promote Catholic literature in general and OUR SUNDAY VISITOR in particular, I wonder how many of the Fathers realize that the first issue of OUR SUNDAY VISITOR each year is given over to Church Finance.

Following my Ordination in 1923 I had a widowed mother to support. She had worked until that time but like the hurler who suddenly realizes

that he has had it and can pitch no longer, the same with mother: she was at the end of the line so far as working for a salary was concerned — and I didn't mind. But it wasn't easy. In those days an assistant's salary in New York was \$50; and only for the fact that I had about \$500 in presents from relatives and friends at Ordination, I don't think I could have seen the year through. At the end of one year, I fell sick; but, friends, don't worry, I was better off sick than well in this one matter at least: I was insured. At any rate, to make a long story short and between one vicissitude and another, we come down to 1939 and I want to say that the taking care of another, in her own separate domicile with all the usual expenses was always quite a tussle.

1939 hove to on the horizon amid the usual blowing of horns and whistles, ringing of bells and the like; and with the New Year came OUR SUNDAY VISITOR for January 1. I read it. It spoke of the tithes system as practiced in biblical times. It needed a little faith to do it, but I started by degrees and, believe it or not, Fathers, all strain ceased; everything ran along smoothly. My mother lived until 1946 when she died at the good age

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of four-score. Together with other expenses in that time, I would say she had been in the hospital between 1939 and 1946 at least ten times and by reason of age was not in the Blue Cross or any other hospitalization plan. But I had it. Don't ask me how. I never played the races in my life more than once or twice, and then from afar, and lost. But giving systematically on the first of each month to some religious cause, it came back, as OUR SUNDAY VISITOR said it would, and it has been coming back ever since.

My First Parish

I became a pastor, for the first time, in 1949 in a small place where the debt was \$63,000 with only 650 adults attending Sunday Mass. Bingo was already in progress, so that I did not halt it. However, I did this: out of Bingo every month, I contributed a sum of money to a needy Religious Order together with my own personal gift and the reward this time came not so much in the financial return, but in my workers. I always feared they would want to stop work in the summer, for if they did, it would have meant a great loss. But summer would come and there wouldn't be a peep out of them about quitting, and so we made hay to the extent that in five years the debt was paid and in addition \$63,000 put on the credit side of the ledger.

(Note in passing: I would say this about Bingo if you have it. A fine secret of success is to

give your workers some financial return on every occasion. I gave them only \$2.00, but for this, a woman could get a new pair of hosiery and a man a carton of cigarettes. Prior to doing this, the mortality rate among workers was high; after starting it, believe it or not, I never lost a worker. At Christmas and Easter the gifts would be \$10.00 each.)

I was then transferred and since the second parish was only one mile away from the first, the Bingo-ites wanted me to start Bingo in a place that had abandoned it some months earlier. I said, "For social reasons, yes; for financial reasons, no"; an answer that I still adhere to. They had sense enough to know that there is nothing very social about Bingo, so they stopped insisting and we didn't have it. But by giving some church and some personal funds to charity each month we have fared very nicely without Bingo, without bazaars, without cars-on-chances, in a word, without all the things usually conducted to raise money. We do have affairs occasionally but always with the proviso that the primary motive is social and not financial. With the people, too, we have emphasized the tithes system: "Give, and it shall be given to you": and slowly but surely they have responded, so that I would highly recommend to my fellow-priests what we ourselves recommend to the parishioners: "The Lord loveth a cheerful giver." Let us be in-

cluded in the latter category.

When an Ordinary establishes, say, the Discalced Carmelite Nuns in his diocese, it may not be common knowledge but the fact is that they have no income. Their Rule is to trust in the Providence of God; and their primary function in the diocese is to pray for its priests, first that the latter may have the grace to lead good lives themselves; and secondly, that they may be blessed with an abundant harvest in their missionary field. Viewed from this light: (1) the fact that they are constantly helping us; and (2) the fact that they have no systematic support, it would seem almost a matter of justice, and not merely of charity, to assist them with our almsgiving from month to month.

By the same token all will understand that we mention the Carmelites simply as an example. The same probably applies to the Poor Clares, Dominicans, Passionists, Redemptoristines, or anyone of several other Orders of cloistered nuns.

Since "tithe" means tenth-part, some lay people wonder how that works out, because many other charities make demands upon them too. I once read an explanation of that but I forget where. The author stated that half of the tenth-part should be given to one's own parish church and the other half could be distributed among the other charities soliciting funds throughout the year. A

friend of mine, a pastor in a rural area of Minnesota, states that he is willing to settle for 3% of anyone's income and given that he will be doing well.

A few years ago, a layman who worked with the Federal Income Tax Bureau, told me this much, and he was quite wrought up at the time: "Father," said he, "if people gave to charity only a fraction of what they say they do, there wouldn't be a church debt in the country." And this man, let us say, was an expert on figures. He would have to be in order to work for that particular department.

Incidentally, we do not place a "Building Fund Drive" in the same category as Bingo, bazaars, and the like. A building campaign, whether conducted professionally or privately, is strictly a matter of church income, and is an effort on the part of the pastor to raise the tithes to their proper level. If the tithes had been normal in the first place, there would probably be no need for a campaign of this kind.

Precious Time Conserved

Since we of St. Mary's don't have to talk at length on Sundays about bazaars, carnivals, and the like, we have reduced our announcement time to the minimum and thus we are in a position to preach more at length, even ten minutes. The people like it and entire Sundays are not lost talking money;

rather they are won, fulfilling one of our most important functions: "Preach ye the word in season and out of season."

Cardinal Gibbons in his "Discourses & Sermons on Various Subjects," on page 153, states that "What is good for the priest ought to be profitable for the people." At the moment, he had spiritual reading in mind. It seems to me in this instance at least, we might say that "What is good for the people ought to

be profitable for the priests." We expect the tithes system to work for them. If we do sincerely and with faith, then why not try it ourselves? It really is the only way. Once you try it you will kick yourself for not having done so much sooner. For my experience is this: without tithes, sixteen years, 1923 to 1939: a strain. With tithes, nineteen years, 1939 to 1958: a breeze. "Come on in, fellers, the water's fine!"



A Martyr To His Priesthood

Blessed Hugh Green, a secular priest, was hanged, drawn, quartered and beheaded under circumstances of peculiar savagery and acute torment at Dorchester, August 19, 1642, under the reign of **Charles I.**

"After he was cut down he came to his perfect senses," writes Dame Willoughby, "and sat upright. Then the people pulled him down by the rope which was about his neck. Then did the butcher cut him open and turned the flap upon his breast, which the holy man feeling put his hand upon his bowels, and looking on his bloody hand laid it down by his side, and lifting up his right hand crossed himself, saying three times, 'Jesu, Jesu, Jesu, mercy!' The which, although unworthy, I am a witness of, for my hand was on his forehead, and many Protestants heard him and took great notice of it, for all the Catholics were pressed away by the unruly multitude except myself, who never left him until his head was severed from his body.

"Whilst he was thus calling upon Jesus, the butcher did pull a piece of his liver out instead of his heart, then with his knife raked on the body of the blessed martyr, who even then called on Jesus, and his forehead sweat, then it was cold, presently again burned. His eyes, nose, and mouth ran with blood and water. His patience was admirable, though his inward groans gave signs of those lamentable torments which for more than half an hour he suffered."—**Bowden's Mementoes.**

Thomas — The First Cromwell

PIERS COMPTON, ESQ.

He wrecked
the Church in England

HANGING in the National Portrait Gallery, London, is the painting of a sixteenth-century man. He has a ponderous countenance; the eyes are small, pig-like; the jaw and chin heavy as a clenched fist. One might wonder what he could have done to deserve a place in what is, mainly, a distinguished company.

But the effect of his work is everywhere to be seen as one travels about England. It marks, in the broken buildings that were once great religious houses — Glastonbury, Fountains, Tintern, and countless others — the ruins of a Catholic civilization.

For the man was Thomas Cromwell, whose rise to fortune, with the lasting evil it accomplished, was one of the remarkable features of the period known as the English Reformation.

He had genius of the hard, selfish kind, and a degraded vision. The great changes he brought about were felt by every class of society. But none could have foreseen their lasting magnitude, not even Cromwell himself. For his vision was cold, like his genius. He was moved by love of money, and all else was put aside, as a useless emotion.

Putney, now a suburb of London, was a Surrey village

when Thomas Cromwell was born there in 1483, the year that saw the birth of Martin Luther. His father is variously described as a small beer-house keeper, a blacksmith, or a maker of cloth. But certain it is that beer figured in the Cromwellian ancestry — and one of Thomas's great-nephews was the millionaire Oliver Cromwell, who has been classified as a democrat for his overthrowing of King Charles I.

It is certain that bad temper figured, too, for Thomas, after a particularly violent scene with his father, went abroad and hired himself out as a mercenary fighter.

He served with the French, then campaigning in Italy. Knowing the man, it may be taken for granted that he got his share of plunder. He read Machiavelli's cynical and worldly-wise work "The Prince" (which might be called a guide to modern statecraft), and took its maxims to heart. He also gained the friendship of a banker-money-lender.

He appeared in Belgium, where he set up as a trader. Returning to England, he dealt in wool and cloth. He was able to practise as attorney. He lent money, and so tasted power over individuals. Then, at about the age of forty, he consolidated the first stage of his upstart,

ambitious, and unscrupulous career by entering Parliament.

He soon attracted the notice of the powerful Cardinal Wolsey to whom Cromwell, with his vigor and attention to detail, came to act as a financial and political agent. He was concerned in the business of closing down some small unimportant monasteries, and utilizing their revenues to establish more promising foundations — quite a normal legitimate course at a time when religious houses were as frequently come upon as are hotels and cinemas today.

Through Wolsey to the King

It was Cromwell who visited the monasteries, and so learnt a technique and a method that, he saw, yielded wealth. Through Wolsey he made contact with the King, Henry VIII, whose long unhappy business in getting rid of his wife, Katharine of Aragon, in order to marry Anne Boleyn, was holding public interest.

It also brought about Wolsey's downfall; and Cromwell, utilitarian as ever, seized that as a chance to transfer his service to a still more promising medium.

He sought audience with the king, and stressed the need of pursuing a more definite policy, one likely to compel the Pope to grant the necessary divorce. The Pope's claim, he argued, to be the final judge in such matters, must be set aside. Certain kinds of pressure could be exerted, such as diverting the

customary tax paid by a new bishop when appointed to his see, from the Roman to the English treasury.

It was the small beginning of a move that, under Cromwell's guidance, soon became a gigantic break in the fabric of Christendom. But few of those living under its threat were aware of catastrophe. For there was a businessman at the centre of affairs, and he proceeded by gradual steps. The English clergy undertook never to make a law without the king's approval. They decided that Canon Law needed revision, such work to be done by a commission named by the king. The Pope's title was repudiated, and the newly declared head of things temporal and spiritual in England was the king . . .

Always the king . . . though always behind him was the heavy, passionless figure, loaded with honors and the crimson robes of office — for Cromwell eventually became Lord Privy Seal, Earl of Essex, Great Chamberlain of England, and also (by some mysterious shift that must have taxed even the ecclesiastical jugglers of the Royal Supremacy) Dean of Wells!

'The Richest Prince'

It was the skilful, long-range workings of Cromwell, much more than the hearty but ineffectual outbursts of the weak Henry, that led to the schism with Rome; and, as further proof of the persistency of his aims, Cromwell justified

the boast he had made — that through him Henry would become the richest prince in Christendom.

He turned upon the monasteries, closing down small ones as at first he had helped to do under his former master, Wolsey. But now their revenues, instead of being devoted to pious or educational uses, went into Henry's pocket. Yet this was still not interpreted as a move against the monastic principle, still less against the old religion.

Then came the turn of the powerful religious houses. Sometimes (so far had the practice of true religion declined) a bribe was sufficient to win the superior over to surrender. Where this could not be done, the abbot was accused of treason, or some charge of corruption was levelled against the community in general.

The wealth of shrines with statues, pictures, even bells, and lead stripped from the roofs, nearly everything moveable and of material value, helped to swell the plunder; and out of it the cause of Royal Supremacy over the Church was strengthened. For those who got a share from the king became a new class of landed proprietors. They packed Parliament, and in claiming to act for the country they pressed still further the tragedy of Christendom on which their wealth depended.

But Cromwell, with the temerity of his kind who, when lifted out of their natural sphere, lack the balance of breeding, had gone too far. He had drawn too near the throne — was even, in a shadowy sense, its occupier for a time; and such thrusting conduct takes its strength from the beating down of opposition, the creating of enemies.

Cromwell was hated by the older class of noble who, even if no better in character, represented the slights that had been put down upon them by Cromwell and his blatant approach. They waited for a chance to blemish his credit in Henry's eyes, and it came when Cromwell made a move to consolidate the position of his master on the European chessboard.

His Downfall

A gathering of enemy forces under the French king and the Emperor Charles V was threatened, and to counter this Cromwell envisaged a bond between England and the Lutheran elements in Germany. There was a convenient circumstance, as Henry was in search of a fourth wife; and Cromwell decided that a promising candidate for that most doubtful place of honor was the daughter of a petty German prince, Anne of Cleves, from the lower Rhine.

Without having seen the lady, Henry was agreeable; but when she arrived in England, her appearance and manners were such that Henry's temper

drove him, for the first time, to forget his need of Cromwell. The nobles were quick to add their quota of hatred to the royal bluster — while a further irritation was heaped upon Henry when the threatened French-Imperial alliance failed to materialize.

This meant that Ann of Cleves was now not only the diplomatic burden she would have been, but a totally unnecessary one. Cromwell was held responsible; and in the summer of 1540 he was suddenly arrested while at a meeting of the Council that he had so often dominated.

He was tried and condemned without a hearing, a method of tyranny that he himself had brought into being to dispose of rivals who stood in his way. He screamed for his life — his "Mercy! Mercy! Mercy!" is one of the cries that echo through history. He begged to kiss the

royal hand. He even, at the peak of hysteria, likened Henry to God.

But the headsman's block was waiting on Tower Hill, and thither Cromwell went on July 28th, 1540, a man aged fifty-five who, all his life, had regarded the Church from a merely financial viewpoint, as a means of gain.

But at the last great moment of supreme stress he confessed himself a Catholic, of traditional faith; and it is not for us to question his motive, or to ask if this cynical politician was then in earnest or overcome by dread.

We only know that his work is still with us — a broken culture, a background of material ruins, and the creation of a class who handed on, as a condition of survival, a way of life in which the Church could either be unknown, feared, or disliked.



Preaching Chastity

Priests and monks should never forget that they are the sons of lay people. Too often, when they preach on chastity, their approach suggests a belief that direct seduction is incarnate in the feminine sex. The peril is all the greater since it finds so much corroboration and support within men's hearts. These bombastic preachers, projecting their interior troubles onto an outward enemy, would become more tender if they would only allow themselves to dwell from time to time on the remembrance of their own mother.—Msgr. Gerard Philips: **The Role of the Laity in the Church.**

What Makes Boys Seminararians?

JAMES GILBERT

They give their own reasons

ONE would think that the statistics already gathered on vocations to the priesthood would suffice as a basis for any effort made toward an increase of such vocations. But there are some questions, the answers to which have not yet appeared. Among such questions are:

1. Did anyone try to keep you from going to the seminary?

2. Before you came to the seminary, did you think the priesthood greater than the married life?

3. Were you impressed by the importance of study in the seventh and eighth grades?

4. Did your parents and teachers make you study then?

And two very important questions:

1. Who influenced you in making the choice to go to the seminary?

2. What attracted you most to the seminary?

In an effort to get first-hand information, questionnaires were sent to each student of ten minor seminaries covering each section of the country. A good cross-section report is given by the eight minor seminaries replying, about 2,000 students answering the questions.

The results of the questionnaire are frequently surprising, at times disappointing, at times

inspiring. For instance, out of 14 possibilities, good and bad, "I wanted to say Mass" stands first as an attraction to the seminary. 1326 young men gave this as their main attraction.

"I wanted to help others" came in on a close second with 1306 checking this.

"I like the life itself (without knowing much about the work of the priesthood)" got 1186 checks which brings it up to third place.

"I wanted to be like a certain priest" is fourth with 828 checks.

Other results are:

5. I wanted a life of sacrifice 501

6. I wanted a chance for a good education 405

7. I wanted especially to preach 261

8. I liked the black suit, cassock and vestments the priest wears 210

9. I wanted a missionary life 189

10. I wanted good companions because of lack of them at home 157

11. I wanted to take part in sports as much as possible and I knew I could do this by entering the seminary 107

12. I did not particularly like my home life so I wanted to get away 93

13. I wanted an easy life .. 65

'14. I wanted to get away from hard work at home 24

A not too flattering fact comes to the attention when the influence on boys going to the seminary is studied (this is according to the mind of the minor seminarians, from first to sixth class). The boys were asked to put a check by the name of the one who influenced them in making the choice. A simple listing of two extremes will suffice:

NAME	VERY MUCH	NOT AT ALL
Pastor	389	573
Assistant Pastor	570	475
Another Priest	672	493
Father	476	575
Mother	669	407
Brothers and Sisters	137	1059
Teaching Brothers .. taught by Brothers	87	154
Teaching Sisters .. taught by Sisters	481	1709
Other teachers .. taught by lay teachers	75	595
Someone else (who)	278	—

All the rest answered that they did "not know," or they were influenced "a little." The "someone else" ranges from other seminarians to employers, and from grandmothers to cousins, including girls.

The age-old question was asked: "Should one enter the seminary after grammar school

or after high school?" The minor seminarians thought in general that one should enter after grammar school.

After Grammar School	1196
After High School	405
Don't know	278

What about the boy's learning and study habits before he came to the seminary? Here is the report:

QUESTION	YES	NO
1. Were you impressed by the importance of studying in the 7th and 8th grade?	800	1071
2. Did your parents make you study then?	1348	526
3. Did your teachers make you study then?	1361	510
4. Do you think you received good training in religion courses?	1421	451
5. In grammar	1517	373
6. In spelling?	1581	313
7. In reading?	1478	411
8. In arithmetic?	1625	265

Happily, 1641 seminarians thought, before they came to the seminary, the priesthood greater than the married life. 157 did not think so. The rest did not answer the question.

And in answer to an unfair question: "Do you want to be ordained for yourself or for others," 488 answered "for themselves," 957 "for others,"

and 295 "for both." The remainder did not answer.

A fact . . . a sad one . . . given as the seminarians understand it, 316 boys had opposition in going to seminary. 1577 said they did not. The rest did not answer. Mothers, fathers, brothers, sisters, aunts, uncles, grandparents, fellow-employees, girls, boys, and so on — each have a part in this 316 opposition figure.

Evaluation

Let us look backward in the outlay given above. What a frightful statistic to quote: 316 opposed boys going to the seminary. Immediately, it must be said that these are 316 who made it into the seminary despite opposition. There is no proposed denial that in some cases opposition was called for, but one is tempted to wonder about those who did not enter the seminary because of opposition. The number cannot be known precisely, but some authorities put the figure high. What can be done? An adoption of a Christian Spirit by Christians would help! Education of parents would help. Instructions from the pulpit and in the classroom might help.

Knowledge of Pope Pius XII's words will wake some people: "Every Christian mother and father, whatever their social status, must pray to God to make them worthy to have at least one of their children called to His service . . . All

Christians must deem it their duty to encourage and aid those who feel called to the priesthood . . . The contribution that Christian parents, pastors, confessors, superiors of seminaries, all priests and all the faithful who have the needs and the growth of the Church at heart, can give is precious to this end." (*Menti nostrae*)

There is some indication of a lack of understanding, which flows naturally from a lack of proper training, of the state of the priesthood and the "Why" of priests. That 157 should say that they thought the married state higher than the priestly state, while this is a relatively small number, is cause for concern about the understanding of the "right order" as established in the Church by Christ. The same can be said for the unfair question concerning the ordination for self or others. Basically, while the youthfulness and the immaturity of this age group are to be admitted, there is a lack which can be supplied by a proper order in teaching, in rearing children in the family. Largely, it falls to the priest-teacher in the pulpit and to the teachers in the classroom. Parents and children are to be educated.

Lack of Knowledge

Without any aspersions on the present arrangement, with complete sympathy and understanding for the overloaded schedule and over-taxed minds

and bodies of most priests, brothers, sisters, and all teachers, the impression of many minor seminarians, before they came to the seminary, is that of a severe lack of knowledge in five fields. Religion is the field in which the boys felt the greatest lack. What can be said? The suggestion comes that perhaps there is a tremendous amount of energy and time being wasted. Proms, socials, extra-curricular activities, training in good behavior, which should be done at home, consume much time and energy. What other conclusion can we arrive at when teachers are expected to and expect to cram 48 hours of work into 24? One generally starts on a foundation before he builds a main structure, and a brick house cannot be built upon a sand foundation. A good Christian life is the goal of training in our schools, not a million other things.

Who encourages and influences boys in the making of a choice to enter a seminary? A "priest" takes the highest place among those influencing "very much"; not the pastors, not the assistants, but another priest in each individual's life. Mothers and sisters who taught the boys have the next largest share in influence. But look at the chart and compare the "very much" section with the "not at all" section. Then look at *Menti nostrae* again.

Pius XII says in addition:

"Let the Ministers of God seek not only by preaching and catechetical instruction but also in private conversations to dissipate the prejudices now so widespread against the priestly state by showing its lofty dignity, its beauty, its necessity and its great merit. It is necessary for all to be watchful and to exert themselves, mindful that 'the harvest indeed is abundant but the laborers are few,' and to be as diligent as possible in giving the Church numerous and holy ministers."

Drawn By the Altar

Happily, most seminarians listed as their main attraction to the seminary the offering of Mass, the first duty of the priest. The other duties of the priest, to bless, to guide, to preach, and to baptize, do not rank so high in attraction except in a general and individual way. (Council of Trent; Ordination Rite) However, the point can be made that these duties of the priest are the first to be considered in instructing 7th and 8th graders, high-school students, and aspirants to the priesthood, according to the teaching of the Church.

Minor Seminarians give suggestions for awakening possible vocations and getting 7th and 8th graders interested in the seminary:

1. Why not start a Bosco Club for boys who are interested in any way in learning more

about the seminary and the priesthood? Include the minor seminarians from the parish or the neighboring parish. By this, interest can be kept high and a direct preparation can be made for entering the seminary. (To offset the idea that every boy ought to go to the seminary who says he wants to go or who looks like the type to go, read Father Cyril Dukehart's article in the March issue of THE PRIEST.)

2. More lectures, movies, picture-slides, programs on the actual life of the seminary.

3. Visits to the seminary, by 7th and 8th graders. Let them see what a seminary is really like.

4. Vocation days in the seminary.

In general, many seminarians pointed out, there should be no force, no pushing into the seminary, but at the same time, many more can be made aware that the seminary exists and that there is a need for priests. Pleas were made, too, that those who do go to the seminary be informed thoroughly and properly about the work, play, study, prayer, etc. in the seminary. They do not like a lot of odd and pietistic information about the life, as though the minor seminarian has to be one-third angel, one-third girl, and one-third boy. The seminary and the priesthood are for men who want to become good and holy leaders of the flock of Christ Jesus. The seminarian, the priest, wants to be "another Christ."



Campion's Apologia

"In condemning us you condemn all your own ancestors—all the ancient priests, bishops, and kings—all that was once the glory of England, the island of Saints, and the most devoted child of the See of Peter. For what have we taught, however you may qualify it with the odious name of treason, that they did not uniformly teach? To be condemned with these old lights—not of England only, but of the world—by their degenerate descendants is both gladness and glory to us. God lives; posterity will live: their judgment is not so liable to corruption as that of those who are now going to sentence us to death."

The Liturgy and Rubrics

Questions and Replies

WALTER J. SCHMITZ, S.S., S.T.D.

[F I offer the votive Mass of the Blessed Mother on a free day during the week, do I commemorate the previous Sunday as well as the Holy Spirit?

When one offers a votive Mass of the Blessed Mother during the week, on a day other than Saturday, he commemorates the previous Sunday but no longer reads the prayer to the Holy Spirit. If it happens that on that day there is the simple office of a saint, that prayer becomes the third prayer or second commemoration.

HOLY WATER SUPPLY

Recently I heard of a holy-water font for churches that was attached to the city water supply. One priest justified this contraption by stating that un-blessed water could be added indefinitely to the water already blessed. Is this justified?

One wonders at times what we will come up with next. We read in Jone's *Moral Theology*: "If the supply of baptismal water runs low natural water may be added, but only in lesser quantity. This may be repeated at intervals." We believe it is the common opinion that the same procedure can be followed with ordinary blessed water but certainly this practice cannot go along indefinitely, with

a mechanical arrangement as our inquirer suggests.

BLESSING OF HOLY WATER

When we bless holy water at our church, there is always more than one container of water. Does the priest recite all the prayers separately for each container of water he is blessing?

The prayer for the blessing of water is said only once and not repeated for each container of water. However, the prayer, *Commixtio salis et aquae*, and the ceremony is repeated with each container of water.

PURIFYING COMMUNION PATEN

It seems to be a fairly general practice to purify the Communion paten into a ciborium instead of into the chalice. If I recall correctly, I read in my seminary days that this was not to be done but I am not able now to locate the regulation on it. Please enlighten me on the matter.

Father O'Connell (*The Celebration of Mass*) gives the following directive to our inquirer: "When the ciborium has been replaced in the tabernacle, the Celebrant uncovers the chalice, having replaced it in the middle, if it had been on the Gospel side, drinks any drops of the Precious Blood that may have gathered at the

bottom during the distribution of Holy Communion (holding the paten under his chin), purifies the corporal, if necessary, and then the Communion plate into the chalice or into the ciborium, if he is going to celebrate a second Mass."

He adds the following footnote: "Or he may first purify the plate and put it aside. If he is going to use the chalice for a subsequent Mass, and does not intend to take the ablutions (in water), he must purify the plate into the ciborium."

COLOR OF STOLE

When a second priest assists the celebrant of Mass in the distribution of Holy Communion, what color stole should he wear?

A second priest who assists with the distribution of Holy Communion may always wear a white stole. However, the color of the office proper to the day may also be used, except on All Soul's day, when violet is used instead of black. The priest who assists in the distribution of Holy Communion never wears a black stole.

SERMON PROBLEMS

Is it ever permitted to preach the sermon during the Mass, at a time other than that normally followed, immediately after the gospel?

I have attended various functions and am confused about the removal of the biretta when the Holy Name occurs. There seems to be no uniformity.

Recently, I saw a priest re-

move both his maniple and chasuble before he approached the pulpit to preach. Is this a new bit of ceremony?

Normally the sermon is to be preached after the gospel. For some particular reason, the announcements and sermon could be given after Mass, but such a situation would be more uncommon than not. The Sacred Congregation (3009, 3059, 3529) says that if a sermon is to be preached during Mass, at a time other than after the gospel "the permission of the Ordinary should be obtained and then 'after the Celebrant's Communion, and before the Communion of the faithful.'"

Father O'Connell gives a directive that can be followed by priests attending various functions during which sermons are given and at which time the Holy Names of Jesus and Mary may occur rather often. He describes the rubrics for the preacher in the pulpit and states that, if he wears a biretta, "he uncovers and bows his head at the Holy Name, the name of Mary or that of the saint of the day, the first time any of these names occur." A fortiori why not have priests in the sanctuary follow the same procedure?

Many of the rubricians direct the celebrant to remove his maniple and chasuble when he goes to the pulpit to preach. There seems to be no reason for doing this. However, Callewaert and Wapelhorst have stated

that the preacher would have greater freedom of movement in his gestures and there would be less wear and tear on vestments. Presently, very few follow this custom which at one time was a rather common practice.

CHANGING OF ANTEPENDIUM

In parish churches and other places where the Divine Office is not sung, when should the antependium and tabernacle veil be changed from one color to the next? Should the antependium and tabernacle veil always be white for Benediction of the Blessed Sacrament?

At the end of the day, at a time convenient for the sacristan or sexton when the church is about to be closed or locked for the day or evening. However, if there is an evening service and Benediction is not to follow, the color of the day should remain until after this service.

If the following day's First Vespers are observed, then the change of antependium and veil should be made at about the time of Vespers. For Benediction of the Blessed Sacrament the color of the veil and antependium should always be white. However, if Benediction of the Blessed Sacrament follows *immediately* after Vespers or Compline, then the color of

the day is kept and not changed to white.

COVERING THE ALTAR

What is the rule on covering the altar? I seem to have heard somewhere that the altar is not covered on Sundays. Is this correct?

The books often list an item, called the Vesperale, a covering for the altar. It is a large piece of linen cloth or suitable fabric that is placed on the altar outside of Mass or some divine service. It is not prescribed by the rubrics or any legislation known to this writer. It is simply a practical and utilitarian item which may be of any color, although red and green seem to be the more common choice.

NUPTIAL BLESSING

I married a widow to a widower the other day and went through the Mass without pausing at the Pater Noster or the last Blessing. But just what is the Nuptial Blessing which is withheld at second marriages? Is it the blessing at the Pater Noster or the one at the end of Mass or both?

The Nuptial Blessing is given in two parts, after the Pater Noster and immediately before the Blessing of the Mass, and so our inquirer acted correctly when performing the marriage ceremony of the widow and widower described.



The Code of Canon Law

V. REV. PAUL R. COYLE, J.C.D.

Questions answered

HOW do you explain to an inquirer that the offerings made on the occasion of baptism, funerals, weddings and ordinary Mass intentions do not constitute simony?

Church law defines simony of the divine law as: "The deliberate will to buy or sell for a temporal price things intrinsically spiritual, or to buy or sell a temporal thing annexed to a spiritual thing in such a way that the temporal thing cannot exist independently, or to make the spiritual thing even the partial object of a contract."

To establish simony, then, three elements are required: the supernatural object, the temporal price, and the idea of exchange. Ansillon says that the special malice of simony is derived from esteeming spiritual things as of so slight value and temporalities as of so great value that one is traded in compensation for the other. On the contrary, it would seem that the whole malice of simony is seated solely in the third element, the idea of exchange. Theoretically, at least, it would be possible to have the highest appreciation for a spiritual good and to estimate a temporal good as of little value; nevertheless, to exchange one for the other would constitute simony, irrespective of how clearly the in-

equality between them were recognized. The one thing necessary, therefore, to vindicate the practice of stole fees, and to clear them of all suggestion of simony, is to prove that the idea of exchange for compensation is absent from the practice.

Canon law states equivalently that the custom of proffering fees does not fall under the above indictment, declaring that there is no simony when a temporal thing is given, not for a spiritual good, but on the occasion of the latter, and for a just reason recognized by canon law or legitimate custom. It does not, of course, exclude the possibility of simony in particular instances. This must be admitted without question, although, incidentally, the pre-Code law declares that even here it must be extremely manifested, otherwise it can neither be proven nor punished. Particular cases, however, in no way militate against a universal custom, and purely mental simony does not enter into the canonical aspect of the subject.

Perfectly Legitimate

Not content with declaring the practice of stole fees free from simony, the Church has even condemned the proposition that characterizes it as a shameful abuse. Against the corrup-

tion of this practice, however, against simony itself, the Church has been equally vehement. From the time that Peter denounced the infamous sin of Simon Magus, down through the centuries the Roman Pontiffs and the Sacred Synods have condemned it, and punished those guilty of it with deposition and excommunication. It is inconceivable, therefore, that the Church could be guilty of such colossal duplicity in reproaching simony and sanctioning a custom that is simoniacal.

It has been argued that Church Law on the subject has been inconsistent, inasmuch as practices that were once forbidden were later sanctioned and approved. For instance, the Council of Elvira, which was the first council to legislate on simony, prohibited even spontaneous offerings at baptism. Less than three centuries later in the same country (Spain) the Third Council of Bracara declared that such spontaneous offerings were acceptable. Again, in the year 494 Pope Gelasius expressly reprobated exactions for baptism, and this was repeated in numerous councils during the centuries following.

Yet in the synodal constitutions of Odo, Archbishop of Paris, there is explicit permission to exact the accustomed offering after the administration of baptism, and councils in the year 1565 sanctioned the in-

voking of civil magistrates to enforce customary fees.

In meeting this objection Weber writes:

"Some actions are simoniacal in themselves, by their very nature; others become so in consequence of ecclesiastical prohibition. The Church can evidently abrogate laws which she has framed in virtue of her own merely ecclesiastical authority. Historical circumstances, social conditions, and public opinion may change from one period to another. As a result, certain practices which are prohibited at one epoch as involving a danger or an appearance of simony, may become perfectly lawful with the change in time and environment and the consequent modification in legislation."

A Matter of Discipline

The Church frequently forbade such offerings during the first eight centuries because her ministers received sufficient incomes from tithes and other revenues to insure them decent support. At a later date these sources were to a great extent ceded to collegiate institutions and monasteries, and the ministers of the sacraments were compelled to rely more than previously upon voluntary oblations for their sustenance. When, in securing this source of revenue for pastors, the

Church made such offerings obligatory on the part of the faithful, there was no injustice committed against the latter, because their persistence in making such offerings was sufficient indication that they wished to bind themselves.

Therefore, wherever laudable custom decrees that an offering be made, the same may be received, asked and exacted without the crime of simony. This holds true even in those instances where pastors have sufficient from other sources to provide for their necessities

without depending on such offerings. Nor is there question of simony when such offerings are exacted under threat of ecclesiastical penalties; the exaction is not for spiritualities, for that would be simony, but the penalty is threatened for contumacy in refusing to abide by lawful custom or ecclesiastical statute. Finally, it is also to be noted that when what is exacted exceeds the offering decreed by lawful custom or legitimate taxation, the sin is one against justice and not of simony (Ferry, "Stole Fees," p. 17)



Papuan Pap

West Iran, the Dutch territory which Indonesia wants to take over, is mainly populated by Papuan aborigines, but not everyone knows that they are cannibals.

Going the rounds of Washington cocktail parties is an apocryphal account of a Dutch-visitor's recent chat with Secretary of State Dulles.

"Are you troubled by an infiltration from Indonesians?" asked Mr. Dulles.

"Very little," said the visitor, "but those that are not thrown back into the sea are eaten."

After some silence, Mr. Dulles said: "Did I understand you say *eaten*?" "Yes," said the Dutchman. "Of course, they are cannibals. But our missionaries are making great progress point now where they eat fishermen only on Fridays."— **New York Herald-Tribune.**

BOOK REVIEWS

The Faithful at Mass

by William S. Abell

Helicon Press, Baltimore, 1958,
pp. 118, \$2.75

A BOOK on the Mass by a layman has at least the merit of some degree of novelty. This little book derives from most laudable aspirations and intentions on the part of the author. He has a high grade of appreciation of the value and importance of the Mass and he burns with zeal to make others feel and think as he does about it, all of which is highly commendable; only, the success of the book in attaining that end is something quite different.

The most valuable parts of it are the opening chapters on the importance and the meaning of the Mass. Another whole section, which, we are told, is meant to introduce readers to the missal and its use at Mass, consists of the text of the Mass for Trinity Sunday on one side and a set of explanatory notes and spiritual reflections on the other. And it must be said in all honesty that some of those notes are of questionable accuracy.

For instance, can it be really true that we have a sermon at Sunday Mass because Christ spoke His discourse at the Last Supper? If that is true, then why not a sermon at every Mass? It verges on the absurd, too, when the author says we stand at the Gospel because Christ worked

miracles that made cripples stand straight! He says, again, that Holy Communion is given under only one species nowadays because the Church wants to prevent profanation and promote hygiene. That is true, so far as it goes; but there is no mention of the fact that there was once upon a time a set of sectaries who maintained that it **MUST** be given under both forms.

And surely it isn't safe to say, as the author does say, that the Mass will always be starting somewhere on the earth every minute of whatever time there is left for the human world to live. The Gospel prophecies are quite readily open to the pessimistic fulfillment which sees the Church reduced again before the end of time to the mere handful it comprised shortly after Pentecost. And certainly it is not accurate to claim that every great religion, and some not anything like great, has known and used a ritual sacrifice. In the face of the very plain fact that Protestantism has no sacrifice at all, that statement is more than misleading.

There is, however, one feature of the text in this little book that hits straight at a very valuable truth: It stresses the communal nature of the Holy Sacrifice, stressing the fact that the Mass is the sacrifice of the whole Mystical Body of Christ, and should be more and more so appreciated. That is a point that deserves much more attention than most people—or priests—ever give it;

it is fundamental; and certainly, if more and more people come to recognize and realize the truth of it, the participation of the laity in the Mass will be both more complete and more intelligent; and that combination means that it will be more fruitful and come to make the Mass the supreme act of religion in men's appreciation that it is in fact. And that, supremely, is a consummation that one must devoutly wish.—F. J. Mueller, Blairsville, Pa.

The Great Week

by Dame Aemiliana Lohr

tr. by D. T. H. Bridgehouse

Newman, Westminster, Md., 1958,

pp. 212, \$2.75

THIS explanation of the Holy Week liturgy is a "must" for priests, seminarians, and the faithful if they want an excellent appreciation of the events that are commemorated during the second week of Passiontide.

This book gives a very comprehensive view of the liturgical life commemorating these events of our Lord's last days on this earth. Recently, a book review set forth the following remark: "The literature of spirituality is getting soft; the spiritual people are accordingly getting soft." This cannot be said of *The Great Week* or of its readers who give it a careful perusal.

The introduction keynotes the entire treatise, for the author states that "it is one of the chief aims of the present restoration of the Paschal liturgy to enable the

faithful to grasp the oneness of the Easter action in the multiplicity of rites developed in the course of time." If there is one thing that this author aims at accomplishing, it is to show the "oneness" of Holy Week and the Easter liturgy.

Some, even among the clergy, have been heard to remark that there seems to be no reason for the radical changes decreed by the Holy See concerning the Holy Week ceremonies and liturgy. Having lived it and participated in it these past few years and with this book as an interpreter one cannot help deepen his appreciation for restored Holy Week liturgy. The author willingly admits that "Time will tell whether in each case the right thing has been done. Where it has not the Church will not refuse to put the error right."

How strikingly the author begins her chapter on Good Friday, entitled "With Christ on the Cross"; "The day is past whose centre and heart was the Lord's supper; the day begins on the height of which stands the cross. St. Ambrose calls it the *dies amaritudinis*, the day of bitterness. The shadows of death float out before it, in the night which has not yet revealed it." Thus does she set the tone for Good Friday—and she does equally well for the other days of the Great Week.

The notes gathered at the end of the book are excellent. The makeup of the book is good, convenient for size as well as price. It is a real contribution to the Holy Week literature.—Walter J. Schmitz, S.S., S.T.D., Catholic University, Washington, D.C.

Padre Pio

by Nesta de Robeck

Bruce, Milwaukee, 1958, pp. 133, \$2.95

“**A**LWAYS tell the truth; let the skies fall, but never tell a lie; a lie is the child of the devil.” Those words of Padre Pio repeat the training he received at home. In one short chapter Miss de Robeck sketches the simple Italian family life that is the soil of saints.

Baptized Francesco, Padre Pio was attached to Saint Francis already at the age of five. When he became a Capuchin novice, the superior marveled: “This boy seems to know and observe the Rule better than we do.”

When it came to the things of God, the young friar knew no half measures. During his first years of school he had the reputation of a dunce, “a dish of macaroni with the salt left out,” he humorously observed. His instructor predicted that his pupil would always remain a dunce, wasting study time by running off each morning to Mass.

The Mass would always be the center of Padre Pio’s life. Unlike Saint Francis, he had the power of ordination. His father, Orazio Forgione, insisted that Francesco become a priest, not a Brother, even though it meant Father Forgione had to go to America to raise funds for education.

Padre Pio was ordained August 10, 1910. Another Christ, he went to Calvary in each Mass. When his Masses lasted several hours, the parish people began to complain. What to do? The superior

had only mentally to command the young Capuchin to go on and Padre Pio instantly obeyed. The author compassionately remarked that the Padre has seldom been allowed the luxury of offering the Holy Sacrifice without restrictions.

Eight years after ordination Padre Pio was outwardly identified with the Crucified. Like Saint Francis, he received the five wounds of Christ. Nesta de Robeck constantly compares the two: Francis and his son Pio — the stigmata, compassion for sinners, obedience, gentleness, a playful sense of humor.

In one sense, these comparisons slow up the reading and form the only drawback to this fine little book. Perhaps the comparisons may be necessary for one who knows nothing of Franciscanism. Miss de Robeck often talks around her subject, showing its setting in Franciscan history. In doing so, she tells less about the subject, or at least the pages seem wasted. Perhaps a longer book would have solved that difficulty by including Franciscan history, but also more biography.

One chapter especially shows Padre Pio in all his holiness. Conversions, cures and seeming miracles multiply their testimony in brief but thorough sketches. Whatever happens, the Padre will answer those who ask: “Father, are you a saint?” with the disarming: “No, only a creature God uses for His mercy.”

Much of that mercy is showered on the sick. He who has been suffering with the bleeding stigmata for forty years offers all his prayers and sacrifices for the sick. Donations made to him have

built *The House for the Relief of Suffering*, a modern hospital near the Padre's monastery. In time he hopes to have a hospital city, with international research. Prayer and care, they are what the sick need, he insists.

Miss de Robeck presents her subject so convincingly and with such apparent approval that there is no question that she is opposed to all who criticize the stigmatic.

For three years, about 1924, Padre Pio was a virtual prisoner in forced seclusion within his monastery. He had to stop his endless hours of confessions and was not allowed to offer Mass in public. When reports finally cleared, Pope Pius XI explained: "I was not badly disposed toward Padre Pio, but I was badly informed."

This illustrated little book will inform American readers and dispose many more hearts to join the priest of propitiation. — Bonaventure Stefun, O.F.M. Cap., Pittsburgh, Pa.

James Gillis, Paulist

by James F. Finley, C.S.P.,

Hanover House, Garden City, N.Y.,
1958, xi & 270 pp., \$3.95

THAT "There were giants in these days" seems plausible to those who know this giant of our own. This volume written by the Paulist Vicar General, Fr. James F. Finley, tells how a talented son of the then patronized Boston Irish, with no very special schooling, made himself an international power for good through complete dedication. Joseph Rickaby, S.J., the English philosopher, has defined a great man as "one who

seizes the vital issue in a complex question, what we might call the 'jugular vein' of the whole organism, and spends his energies upon that." James Gillis had that instinct for the jugular and refused to be shaken off. Rickaby adds to his description, "The great man must be strong enough to disregard the tittle-tattle, vituperation, or ridicule of inferior mortals who try to divert him from his purpose." That too was verified in Gillis.

The uniqueness of Fr. Gillis arose from his conviction that Christ really meant His "I am the way, the truth, and the life." Applying that principle to the solution of social problems, he had the courage to "call them as he saw them." Hence he spoke out warmly against the third-term candidacy of Franklin D. Roosevelt then at the very height of his popularity. The infuriated partisan reaction was epic. Today, however, the Constitutional Amendment forbidding third terms suggests Gillis has the verdict of history.

Concerning our race problem, too, Gillis spoke—as early as 1924—with "majestic instancy." Had American Catholics listened, Rome's "Propaganda" would have not had to remind us 26 years later that "The major obstacle to the conversion of the American Negro is the attitude of white Catholics themselves." Another great evil he castigated was drink. Had he been listened to, our Catholic drink problem instead of being a scandal would have practically disappeared, as has the problem in Ireland.

James Gillis was at the center of every social morals debate because, as he says, "I have never lost the conviction that one indispensable quality of any one in au-

thority, political or ecclesiastical, is to rebuke injustice." In consequence, as Fr. Finley tells us, "He was to know the depth of rejection and the sting of defeat; he was to be criticized, jeered, and rebuked for his ideas, but he was never to quit his course—telling the truth against whatever big lie was being told by the world."

Gillis felt bitterly his rejection, but he knew that "Popularity is the reward of mediocrity." That on the whole he spoke wisely may be concluded from the fact that Archbishop Cushing himself has named as "Father Gillis Catholic Center" the Paulist Boston center of Catholic information. Moreover, from the Angelicum, the Dominican university in Rome, came for Fr. Gillis at his sacerdotal golden jubilee an honorary degree of Doctor of Sacred Theology, conferred by the Dominican Father General in the presence of Cardinal Spellman.

The labors of Fr. Gillis comprised—in addition to his four books—literally innumerable missions, retreats, sermons on the most special occasions, even at world eucharistic congresses; many national radio addresses—he conducted the Catholic Hour for 15 years—all this while editing for 26 years *The Catholic World* and writing his syndicated NCWC column, "Sursum Corda."

The labors were performed in the midst of controversy and despite staggering physical handicaps. Besides painful ailments of the spine and abdomen, he suffered during almost all his busiest years from a humiliating and tormenting skin disease which at times covered his entire body. Nevertheless, his striking success

led Fr. Dunstan Dobbins, the Minister Provincial of the English Capuchins, to declare, "This man who was identified with an absorbing activity that would quite worthily have filled the lives of three can only be explained in the light of his cultivation of prayer."

Appreciation of this spirit brought a deluge of tributes at his death in March 1957. "The tributes," Fr. Finley says, "brief or extended, all resolved to one awareness: a true American, a great churchman, an apostolic Paulist had left us — and he would be missed. He had been a giant in his time, and the death of a giant leaves a large place to be filled." Fr. Finley's rather sketchy "life" of Gillis is the first to appear and is essential until more detailed and documented studies are available.

"There will not be a successor to Fr. Gillis in this generation," Pat Scanlan of the *Brooklyn Tablet* has predicted—nor will there be in any other generation unless religious superiors give their men the support the Paulists gave Gillis—support when power reaches in out of the dark to destroy through "finesse" the leadership it has itself notoriously failed to furnish.—John E. Coogan, S.J., Xavier University, Cincinnati, Ohio.

The Yankee Paul

by Vincent Holden, C.S.P.

Bruce, Milwaukee, pp. 508, \$6.95

HE was no genius but he was a determined searcher. He searched his way into the Catholic Church through the tangle of cults,

experiments, and religious fads of nineteenth century America. After Isaac Thomas Hecker arrived at the Catholic Church his determination and God's grace made him a priest. His searching was not through; his Yankee mind saw that the Catholic situation in America at that time just would not do. There were too many Irish and German Catholics and not enough American Catholics or just plain Catholics.

He searched for a way to deal with this problem. In the heavily Germanized Redemptorist Order of that day he got small comfort. This book records not only his conversion but the resolution of his problem. He got in trouble with his superiors. He took his battle to Rome. He won now and he lost again, but in the end, he and his companions were permitted to start a new Order, the Paulists.

The book ends here, in 1858, which its loyal Paulist author Father Holden rightly regards as a most important date.

Through the book stalk some of the giants of that fascinating day: Emerson, Ripley, Thoreau, Brownson, Hughes, and others. Echoes of the interesting contemporary squabbles are heard constantly.

As the publishers claim, this is undoubtedly the definitive book on this phase of Hecker's career. We await another study of the last phase of that life, a word on the phantom heresy of "Americanism" and an evaluation of the Paulist contribution to modern American Catholicism. Did the Paulists change American Catholicism or did the wisdom of Hecker merely anticipate the inevitable?

"The Yankee Paul" is a good title. Father Hecker was a Yankee all right, and he did try to bring the Church to the Yankee elite as Paul tried to bring it to the Greek elite. They both had their troubles, and while Father Hecker's work was not successful, neither was Paul's right away. — Charles Owen Rice, Washington, Pa.

The Christian Approach to the Bible

by Dom Celestin Charlier

(tr. from the French)

Newman, Westminster, Md., 1958,
pp. 298, \$4.00

What Is the Bible?

by Henri Daniel-Rops

(tr. from the French)

Hawthorn Books, New York, 1958,
pp. 128, \$2.95

THERE has been, as all must know, a great Catholic awakening, or perhaps a notable change of attitude, in respect to the Scriptures. This has been long in developing. It was given great impetus and encouragement by Pius XII in his *Divino afflante Spiritu* (1943). From that date Catholic scholarship has been most active and penetrating. And from this scholarship a new body of literature has issued which seeks to interpret the results of this studious research, and at the same time further the reading and appreciation of the Bible in its light.

This new literature is becoming

more and more abundant. In it might be distinguished two types: the one is interpretative, passing on to the general reader the opinions of the scholars; the other deals rather with the principles of criticism on which these opinions are based. Perhaps it might be better to describe the first as exegetical, the second as introductory. In either case, the effort is to help the average reader of the Bible to get more out of his reading by having in mind the true nature of the Bible and the peculiarities of biblical writing. The two books noticed in this review belong, as their titles might suggest, to the second of these classes. Each in its own way merits special commendation.

Charlier, a Monk of Mardesous, is a scholar in his own right, and is here attempting to reduce to a popular level the whole field of biblical introduction as it is currently viewed. That he has succeeded in great measure will be evident even to the casual reader. He leaves nothing untouched that might be of service in promoting a better understanding of the Bible, and yet he avoids in a remarkable way the technicalities that could so easily discourage the beginner in the study of the Scriptures.

It would, however, be a serious underestimation of the book to think that it has value only for the layman or the catechumen. The scholarship that is so patently at the root of it commends its use even to those who have already done much reading in this field. It is a clear and exact review of the elements that make up a modern introduction to the Bible and, what is more, it is provocative of

a fresh interest in the Sacred Books and in the elevated spiritual message they bear. That appears to be the author's objective, and he reaches it with remarkable success.

Daniel-Rops has much the same purpose in mind, and he also attains it with that felicity which characterize all his writing. His personal familiarity with the Scriptures is well known. Here he proves himself capable of reading and absorbing both the papal documents and the professional literature on the subject. He too, though not being professed in the biblical sciences, shows a fine appreciation of the new light shed by current research on our understanding of the divine message.

What lends special importance to his book is the fact that he is a layman writing for laymen. This is something more than the scholar, like Charlier, trying to reduce the subject to a popular level. It is much more when a layman of Daniel-Rops' ability adopts this purpose. The style and clarity of expression are what might be expected from one of his literary standing; the personal conviction seen in his work on Christ is manifest here also. He has rendered a service to the Scriptures quite comparable to that of other great Catholic laymen who have interpreted both philosophy and theology in current idiom to the modern man.

This work of Daniel-Rops should be most welcome. It is possible that it might get a hearing where other more learned treatises are ignored; it is certain to stimulate an interest in the Bible where the scholarly work too often fails,—

Rt. Rev. Wm. L. Newton, S.S.D.,
Elyria, Ohio.

Dogmatic Theology

by Msgr. G. Van Noort

tr. and rev. by

John J. Castelot, S.S.

and William R. Murphy, S.S.

A FEW years ago Fathers Castelot and Murphy undertook the difficult task of translating and revising the widely known theological treatises of Monsignor G. Van Noort. Their first volume (ten are planned) appeared in 1955 under the title, *The True Religion*. The many readers of THE PRIEST who found it such a welcome addition to their bookshelves will be glad to know that the second volume, *Christ's Church*, is now available to them.

This second volume in the series is a complete treatise on the Church. The first section is an apologetical demonstration of the fact that the Roman Catholic Church is the Church that Christ founded. The second is a theological explanation of the structure of this Church. Since both the apologetic and dogmatic approaches to the Church are included in one volume, each section is comparatively brief. But herein lies its special value as a text for those who are concerned with fundamentals. Here, too, is proof of fidelity to Van Noort himself, whose special talent, in our opinion, lay in his ability to set down a brief, clear, and concise exposition of Catholic doctrine.

One may gather, then, that this work is not an attempt at something quite new. It embodies, on the contrary, that traditional treatment of ecclesiology which is familiar to every priest from his years in the seminary.

"We have modestly clung," write the translators, "to the generally accepted ecclesiological approach, leaving to more venturesome—and competent—souls a totally new approach. Our reason is a simple one: it is very easy to talk about 'a whole fresh approach to ecclesiology,' but quite another matter to produce one, and, at the same time, remain simultaneously scientific, original, and doctrinally sound. Nonetheless, we have tried to incorporate such points as seem solidly established by more recent studies, and to take some notice of present trends. The attempt to incorporate new matter and prune old, in the work of an author outstanding for lucidity and terseness, has cost us many tears." (viii-ix)

Thus we have what is basically a translation of Van Noort's work. Yet there is considerable revision, especially in those sections which needed to be brought up to date. The chapter on the Mystical Body, for example, is completely rewritten in the light of *Mystici Corporis* and recent studies of this encyclical. What was a brief appendix on Church and State has been expanded into a full chapter based especially on the teaching of Leo XIII. A special modern bibliography is given in each of these chapters. An appendix of fifteen pages is devoted to a thorough exegesis of the important text of St. Peter's primacy.

Other major revisions include a new treatment of membership

in the Church, the necessity of the Church for salvation, and the latest statistics on the Protestant and dissident Eastern Churches. The notes, placed at the end of each chapter, contain much new material, as well as interesting and informative side-lights on the more basic statements of the text itself.

In addition to the special bibliographies already mentioned, there is a general, but select, bibliography in the front. Other helpful features are the detailed outlines for each article within a chapter and, besides the general index, an index of proper names and a Scriptural index.

Those who are familiar with the kind of translation which is

so stiff, literal, and involved as to be almost unintelligible will find nothing of the sort in this volume. Fathers Castelot and Murphy have rendered the original Latin into clear, idiomatic English which reads smoothly. Showing careful and able work, this book should be quite useful to priests, especially as a source of material for sermons, study clubs, and instructions to prospective converts. Its value will be even greater for those who are teaching and studying religion on the college level and, in fact, for all who must or who choose to make a study of the Church, but to whom Latin manuals are closed books.—C. H. Dukehart, S.S., St. Mary's Seminary, Baltimore.

Correspondence

Straining A Vocation?

AS a parish priest who is not at present a high-school teacher, I would like to present the other side of the picture Father Herman Kenning painted in the September issue of this magazine.

When a young girl comes to see you in the rectory about going to the convent, what do you tell her, Father? I'm sure we all tell her about the same thing. It doesn't make too much difference which community you join. The rules and habit are incidental; you can learn to like these. The important thing is the work you are interested in doing. Figure out what you would like to spend your life doing and pick a

community that specializes in that kind of work.

If that is true of nuns, why isn't it true of priests? After all, our work is our life and if we are not happy in our work we are not likely to be happy at all. In my own case, a very wise priest gave me some excellent advice when, as a seminarian, I was worried about my perseverance in the priesthood if I were ordained. He said: "Always stay interested in your work and try to do a good job of it and you will never have to worry about getting into trouble."

I can readily agree with Father Kenning that a diocesan priest will be a much better teacher and it will be much more likely that he will be happy in his work if he is trained to do the job he is expected to do. That is true of any field of work, as well as teaching.

Can a man learn to like teaching, if he makes up his mind to

Correspondence

do so? I am sure that most men can. We learn to like most anything that is good, if we put our minds to it. But can a man, with the educational background of the average diocesan priest, a man who has spent the hours in the classroom that all of us have, learn to like teaching a subject in which he has never been interested and which he cannot seem to get himself interested in, no matter how hard he tries?

I do not wish to set myself up as an authority on the matter, but my guess would be that his superiors would be wise in trying to have him teach another subject, or at least they should explain their position to him and tell him they would give him another assignment, if they could reasonably do so. I cannot see how just telling a man that he must teach a certain subject, regardless of his own interests, just because he has pledged obedience to his superiors, will produce a good teacher.

Father Kenning concluded his article by saying that high-school teaching is just as much a part of the apostolic work as is parish work. We can say, too, that both are as much a part of the apostolic work as foreign missionary work. But how would we expect a priest, who was ordained a Maryknoll missionary, to feel if he were assigned to vocation work in a city like St. Louis or to the faculty of a prep seminary? Some would be delighted but most, realizing such work is necessary for the welfare of their Society, would endure it—but they would always be looking forward to the day when they would be sent to

the foreign missions. Who would quarrel with an attitude like that and who would quarrel with a parish priest who endures high school teaching, looking forward to the day when he will be permitted to spend his full time in a parish?

It is not a matter of the priest acting like a little boy who has not been given his way. He does not prefer teaching one subject over another or parish work to teaching as a child prefers candy to carrots. In any field, it is hard to develop ability without interest, even though you are dealing with mature men.

I can readily see that the Bishops have had to call on their diocesan priests to teach in their high schools. Even the most dissatisfied of the teachers realize that it was necessary. But for those who do not voluntarily choose to make it their life's work it can never be more than a stop-gap measure, the lesser of two evils.

I am sure there are many diocesan priests who understand the problem and who look forward to the day when the need can be met in another way—when the great majority of parish priests can concentrate on the work of the vocation they believe they have received from God—working in the great field of ever educating people anew and helping them remember and live the education they received in school from the day of their last graduation until the day of their death.

In Christ,
John R. Maguire
Creve Coeur, Mo

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Appeal From Formosa

A Priest friend here in Chicago advised me to send you this letter. I am the Secretary of Most Reverend Thomas Niu, the Apostolic Administrator of the Prefecture of Chiayi in Formosa. As a matter of fact, Formosa, although always forgotten in the publicity for the missions, has in the last years made such a progress in conversions that it is really astonishing.

Nevertheless, in the Far East, where you count the population of the different countries by hundreds of millions, Formosa, with 9.5 million, is just a drop in the bucket.

It is a small island in the ocean, a kind of lost over there.

It is astonishing to read about the mission in the Far East, and never it seems people realize that in the last five years, something unbelievable has taken place in this small island. The number of conversions, has been so high, that actually we have in the island, 120,000 Catholics for 20,000 in 1952.

Last year according to a talk of Bishop Sheen at the Mission Congress at Washington, D. C., there were 83,000 conversions in the Far East, out of over 1 billion people. We in Formosa, had over 30,000 of these conversions!

It seems that our voice is too small because nobody realizes what this means for the five dioceses and the bishops who have to keep things going.

Especially my diocese, the Prefecture of Chiayi, what is a complete secular diocese, with a secu-

lar bishop and a priesthood of 36 Chinese priests, suffers from this lack of attention. What would a pastor here in the U. S. do if suddenly his flock multiplied five or six times in a few years, nothing fit any more, nor the church, nor the number of priests in his parish, neither the school, convent, etc.

This letter is really a loud cry for attention. There are so many problems and things to be done. We have f. e. not on Catholic school.

Our Dominican sisters need badly a small convent, which will cost around \$6,000 to be able to receive vocations in their community out of the people, they themselves being from the mainland of China. I cannot even speak about the new churches to be built and rectories to be constructed.

It might be that you could awake some interest among your readers for this fast progressing missionfield, what only exist for 70 years. All the other 1900 years of existence of our Catholic Church it was forgotten too.

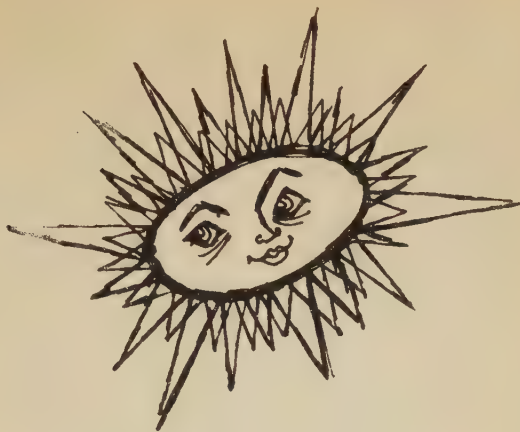
Sending you my best wishes, I remain sincerely yours, in the Sacred Heart of Jesus, what loves and does not forget anyone:

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Sin And The Breviary

A PRIEST writes to me about my article in the September, 1957, issue of THE PRIEST entitled "Breviary Hints." He says: "You state that 'some theologians doubt whether a mortal sin is committed by the omission of one little hour' (page 697). This was new to me. Would you kindly list them. Do they constitute enough 'weight' to render the idea 'probable'?"

It is an interesting query. Not that anyone would dream of omitting a little hour because it is only a venial sin, perhaps, since next to mortal sin venial sin is the greatest of all evils.

My statement was taken verbatim from Cappello (vol. 4, p. 451). He has a footnote: Cfr. Umberg, II, n. 966; *Americ. Eccl. Review* 48 (1913), p. 334 ss.

Umberg I haven't got; but in that issue of *The Ecclesiastical Review*, in solving a *Casus conscientiae*, a certain Stanislaus (Woywod?) has these interesting remarks:

"How far is it sinful to neglect by one's own fault to say part of the divine office? All authors give the same answer: He who omits either the entire office of the day or a notable part commits a grave sin. They are likewise unanimous in asserting that a small hour is a notable part and its culpable omission is a grave sin. The reason given by all is that the purpose of the Church in appointing official prayers for those different hours is a very

important one. The argument is not very convincing, because, for example, of another principle which is commonly held by theologians, viz., that a light matter cannot be prescribed *sub gravi* by the legislator. I am aware, of course, that the authors also state that if the *materia levis* becomes serious on account of certain circumstances or on account of the importance of the legislator's purpose, the light matter may become important and can be prescribed *sub gravi*. In the case of the divine office each single hour, which in itself is undoubtedly a light matter, is said to become important because of the purpose of the Church in prescribing these prayers. This is rather puzzling, for it is a well-known principle that the reasonableness of the purpose in making a law is itself a necessary prerequisite for prescribing its observance. No law can be passed without a sufficiently weighty purpose; otherwise it is no law. When the reasonableness of the law is established, we ask how far the law is binding and to ascertain this we must examine the object of matter prescribed. If the matter demanded by the law is serious, the lawgiver must be supposed to have meant it to bind seriously. To prove, however, from the purpose of the law the gravity of even a small part of the obligation imposed seems to be tantamount to saying that the law commands something serious because it is a serious law. It is somewhat strange that authors commonly repeat the very same argument, though the Church has never declared that the recitation of a

Correspondence

small hour of the divine office is binding under grievous sin."

Winfrid Herbst, S.D.S.

Jordan Seminary

Menominee, Michigan

Church Fire Insurance

SETTING the world on fire is one thing, but setting the world straight on fire insurance is another. And that is exactly what Monsignor George D. Mulcahy of Shamokin, Pa., has been doing for years.

After six printings of his booklet "Understanding Church Fire Insurance" during the past ten years, a new seventh edition of this "best seller," revised and brought-up-to-date, has just been

announced by The Catholic University of America Press.

Monsignor Mulcahy, who spent 17 years as Chancellor of the Diocese of Harrisburg before being appointed pastor of St. Edward's Church in Shamokin in 1953, knows a thing or two about fires, insurance, and adjusters.

"Shortly after I became Chancellor in 1936," he says, "a big school in our diocese burned to the ground. We eventually reached a satisfactory adjustment, but only after a great deal of difficulty. After that I vowed that the adjusters would never find us in the same position again!"

Thus, having had his own "baptism of fire," the young priest set about the task of taking the mys-

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Correspondence

tery and gobbledygook out of insurance contracts. His chancery work, involving a great deal of church administrative activity, enabled him to become pretty much of an expert in the field of fire insurance. The eventual result was his booklet on the subject.

That his efforts have produced results is evident not only from the remarkable popularity of his booklet among church administrators, but from the recognition and high praise he has received from a host of insurance companies throughout the country.

Very Sincerely,
M. T. Daly
Washington, D. C.

How Many Hungry?

ON page 872 of THE PRIEST for October, 1958, there is a letter from Father Proeller, Orrin, N. D. asking whether one-third or two-thirds of the human race go to bed hungry every night, and your appended request for information as to any Catholic publication stating that it is two-thirds.

Well *Maryknoll* for November, 1958, page 40, in the body of an article entitled "Meals for Millions," quotes Miss Rose, a New York social worker and promoter of the movement as follows: "Every three out of four people in the world go to bed hungry every night."

So now you have proponents of one-third, two-thirds, and three-fourths.

Very sincerely,
C. E. Paulonis,
Brooklyn, N. Y.

To Check Lapsing Converts

THE opening installment (THE PRIEST, October) of Father Bullen's article "Lapsing Converts" does present a problem to all of us. I wonder if he had heard about the National Guilds of St. Paul, which are doing something in this country as well as in England, Canada, and other countries to reduce this back-sliding.

First of all, we use the older converts in the parish. They understand and have been through difficulties. Each newly baptized, at the font, is assigned to an older convert or zealous Catholic and for six months or longer they keep in touch with one another, go to the Sacraments and parish societies together.

Secondly, the pastor may set up a formal organization with monthly meetings and educational programs in order to see his converts and continue their "formation."

Hundreds of parishes have set up a Guild of St. Paul and details may be obtained by writing to National Headquarters, 438 W. Second St., Lexington, Kentucky.

Fraternally,
Leonard Nienaber

Foreign Aid: A Correction

THANK you for publishing my letter on Foreign Aid in THE PRIEST for October.

I said there that "No U.S. Government aid of any kind has ever gone to the Kadar government."

Commenting on this in the same

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issue, Father Gustafson wrote:

"Inquiry at the Library of Congress elicited the following information:

"United States grants to Hungary in fiscal year 1957—July-September, 1956, \$3,393,000; October-December, 1956, (Revolution); January-March, 1957, \$2,033,000; April-June, 1957, \$4,740,000."

The editor has derived these figures from a brief report prepared by Elden E. Billings, Analyst in International Finance, Legislative Reference Service of the Library of Congress. Mr. Billings got them from a report by the Department of Commerce which showed U.S. aid around the world, by country. The sums mentioned by the editor did go to Hungary in the sense that they represented the value of surplus agricultural commodities, food packages, and clothing given to the Emergency Relief Program in Hungary of the International Committee of the Red Cross, plus the cost of transport. But no part of this gift went to, or through, the Kadar regime or any other Government of Hungary.

I have just verified this in telephone conversations with Mr. Billings and with his chief, the Director of the Legislative Reference Service, Dr. Ernest S. Griffith.

Sincerely,

(Mr.) Edward J. Heffron
Washington, D.C.

St. Camillus: 79 Inches!

I WOULD just like to comment on an item from the July issue of THE PRIEST under "Currente Calamo." The piece I refer to is in connection with St. Camillus de Lellis—to whose order I belong—being the "patron saint" of basketball players. True, Thomas a Becket was taller than Camillus and deserves the title, but you incorrectly stated the height of our founder. Believe it or not, Butler's *Lives of the Saints* is in error in giving the "altitude" of our saint. They state (and you quoted) that Camillus was 6'6", when in reality he was 6'7" (still shorter than Thomas' 6'8").

Seriously though, although Camillus does not measure up to being the "patron saint" of basketball players, he certainly does fit

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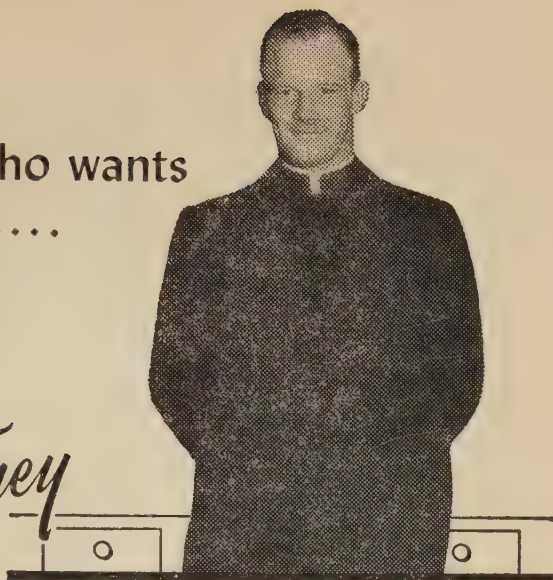
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Fraternally in Xto.,
William Johnston, O.S. Cam.
Milwaukee

dren, organization members, and parishioners in the Prayer Crusade for the persecuted Church in China. Prayer is the only means left to help them effectively. For the very colorful painting of Our Lady of China, write to me at 1921 N. Kedvale Ave., Chicago 39, Illinois. Any number of them will be mailed on request.

Very truly in Christ,
John Lee

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typical in their solution of the problem is St. Luke's School in the North End of Seattle, Washington.

Confronted with the problem of overcrowded classrooms and shortage of teachers, a small group of mothers of pupils in this school have, with the help of the faculty, instituted a program they refer to as Teacher Aid.

As is true of any school where fifty or more children is the average size class, the teachers found they had to channel their efforts toward the average child. What then of the slow pupil? The above average child?

Under the guidance of the directress of the Dominican Schools in this area, a nucleus of mothers gathered together to discuss the aid they might give the teachers. Working on the theory that in a class of fifty, you cannot change the course to fit the individual child — the course is set and each child must learn it — they realized that the "slower to learn" child needed extra help. There are only so many school hours in the day and the teacher cannot spend all her time with the slower children and neglect the average nor can she hold the average pupils back to the slower pupils' level.

A program was set up designed primarily to help the slower children. The classes varied from one individual child needing a great deal of help in reading, having the complete attention of one mother four days a week, one-half hour a day, to hear him read, help him with phonics, etc. to other classes of four to six being drilled in arithmetic, helped in reading and spelling. The schedule was set up

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for each grade by the faculty, releasing the children for these special classes at a time when they would not miss anything in their own class — such as releasing the children for reading and arithmetic at a time when the class would be having reading.

After the program had been underway for a month or so, the faculty decided to have the mothers help with a few above average children who were behavior problems. The important factor here was that while keeping the child in his own grade, socially, psychologically, and physically, they were able to give him enough work to keep him busy and happy. A typical case was a second grader who was bored with second grade work because he found it too easy. He was given third grade work, which he was allowed to do only when he had completed his second grade assignments. He was given released time twice a week and permitted to go ahead in his reading to whatever level he could handle.

Improved Behavior

An interesting development which evolved from these special classes was that the slow children who had been behavior problems improved noticeably, apparently due to the extra attention. This was particularly noticeable in children from foster homes.

The aim of this program is to keep the children with others of their own emotional and physical level, but give the above average child advanced work to keep him busy and give the slower child added help to keep him up with his class, and to give sufficient help to the children in grades one, two,

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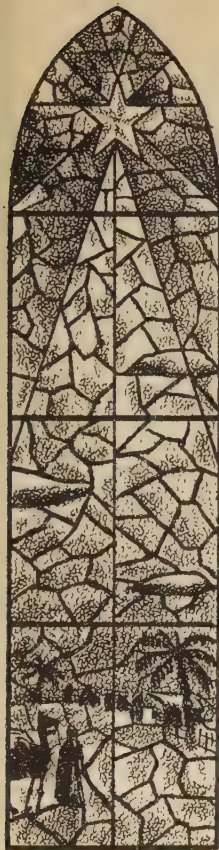
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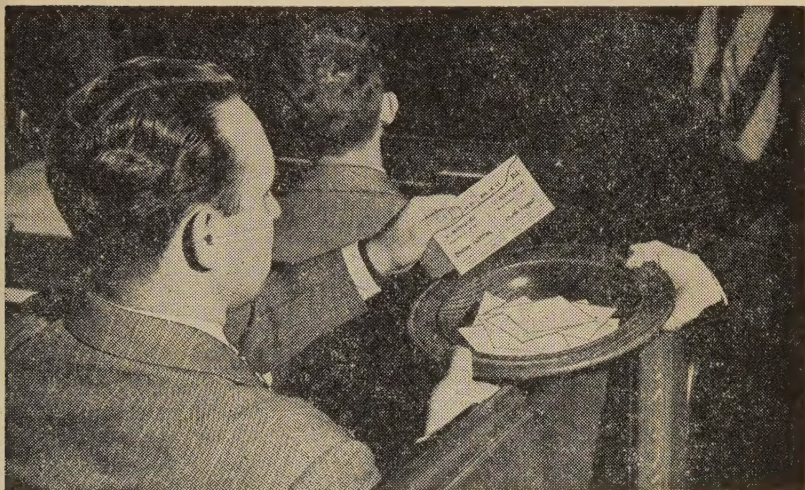
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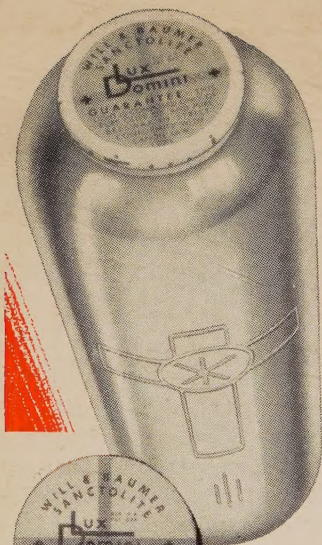
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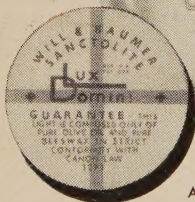
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